

## Government's heavy hand tries to solve delicate situation

Bert Witvoet

BARRIE, Ont. — The Ontario government has closed down the Ark Eden nursing home because the owner, Roy Bennett, had done nothing to improve conditions which were deemed unsatisfactory three years ago. An inspection of the home had revealed that health and fire regulations had not been followed.

According to Henk Kuntz, representative of the Christian Labour Association, which organizes the workers at Ark Eden, the move on the part of the government is not in the best interest of the patients and workers. He would have preferred a take-over with the appointment of new management or a sale of the company.

"The parents think the world of the staff," he commented in an interview with C.C. And the staff is not first of all concerned about the loss of their own jobs. They really care about the children. They call them 'our children.'"

The staff of about 45 looks after some 42 residents who are severely retarded physically and mentally. At the present time they are still looking after the children, who range in age up to age 30, but are mostly young people.

"It is extremely sad that people who have been underpaid (non-registered staff make between \$3.57 and \$4.29 an hour) and do very necessary work are

again getting the short end of the stick," Henk Kuntz remarked. "They are emotionally attached to the kids. Sometimes it takes weeks to produce a minimal response like a smile of recognition."

Another sad part of it, according to Kuntz, is that a program which had been started under the tri-ministry of Health and Welfare, Community and Social Services, and Education a year ago has to be dropped and started over again somewhere else.

As a labour representative Mr. Kuntz is also upset about the loss of jobs for 45 people, especially in times of economic depression.

Mr. Kuntz is not critical of the fact that the government stepped in. Things had become impossible with management, he felt. "All we have been getting from Mr. Bennett is promises, promises. He still owes retroactive pay, he underpays, he changes schedules arbitrarily, fires personnel arbitrarily, does not follow up on government requirements for improvement."

Mr. Kuntz plans to meet with MPPS to keep the needs of the residents and workers before them. The parents, too, plan to be very active. They fear that the government will gradually move the children out to other places. That will upset the children, the parents and the workers, and interrupt an existing program.



Workers at Ark Eden show their concern for the residents by picketing

## Political observer forsee collective rights denied

TORONTO (CPJ) — Dr. Paul Marshall, professor of political science who has done research in the area of native rights, does not think that the upcoming Constitutional Conference on native rights is going to be very productive from the point of view of the native peoples.

"The way the federal government and particularly the provincial governments are lining up, they are very opposed to the idea of group rights," he commented in a recent CJRT interview. "This partly because they want access to resources in the North West Territories but also because of the liberal view (held by liberals and conservatives alike) that only individuals have rights."

At the upcoming conference on March 15 and 16 a large part of the agenda will be to try to define what aboriginal rights are. "The minute you try to answer that question you find out that people have very different views of what rights are," said Mr. Marshall. In English Canada we tend to think only of rights of individuals.

"The governments have a tendency to go into that conference saying, this native person has the right to hunt and fish and to preserve his culture, and that native person has that right. So you protect each of their rights. But what the native peoples are primarily concerned with is saying - we exist as a people. The way we live depends on how each other lives. If you talk about preserving my culture, it's not much to say, I can continue to speak my language, unless you say, my children can also continue to speak our language. If you're talking about that you're talking about a right to determine schooling. That means you are dealing with some collective rights."

According to Marshall the same applies to land. "It's not a matter of each person owning a hundred acres of land, but can this body of people with a shared view of life, shared patterns of living, use this particular land and be recognized as having the right to use it according to the lifestyles they are used to?"

Marshall is not impressed with the argument that such diversity leads to

strife. "The alternative is that a majority view is forced upon others. Besides," he maintains, "wherever there is strife, as in Northern Ireland, it is because rights are denied."

Marshall pointed out that on a world scale Canada is one of the most tolerant and freedom loving countries. "But that's not to say that it doesn't have problems. The freedoms we have are there because of the judicial system

and the constitution."

He feels that Canadians should be aware of the importance of the ongoing discussions. "Most people think the constitutional conference is over. It's not; we have one coming up in March. We need to understand the history of the native peoples, make sure our country is tolerant and be a real support to the native peoples as they strive for more than individual rights."

## For kids only!

Starting March 18 (next week) *Calvinist Contact* will feature a children's page every other week. A children's page committee has been meeting in Rexdale during January and February to plan and coordinate the special section.

The page will be intended for children ranging in age from eight to fourteen (grades three through eight). It will consist of four sections: the information section called "learn," the activity section called "do," the read or sing section entitled "enjoy," and the write in section named "share." It is expected that the special feature will be enjoyed by the whole family. Games, puzzles, stories and information shorts will provide a wide range of entertaining and educational material.

We hope that this new section will please Pauline Kempenaar from Kingston, Ontario, who wrote us the following note:

Dear Editor,  
Roses are Red  
Violets are Blue  
And I have a question

### Just for You!

I miss your children's stories! Will you please continue writing them in *Calvinist Contact*?

What other motivation was needed for us at *Calvinist Contact*? Look for the new feature in next week's C.C.  
BW

## Almost half of Dutch population unchurched

UTRECHT, Neth. (RES) — More than 44% of the population of The Netherlands aged 16 and over do not belong to any church. Only 22% attend church at least once per week. These are findings of an investigation conducted by Bureau InterView and published in the humanist journal for science and culture, *Rekenschap*.

The poll further shows that members of The Netherlands Reformed Church (Hervormde Kerk) are the least faithful in church attendance: 50% attending less frequently than once a month. The

corresponding figures for Roman Catholics and Reformed people (Gereformeerden) are 42% and 16%. Older people and members of large families are among the most faithful. The level of education appears to play a role too: those with the most education tend to be the least faithful in attending church.

Regionally, the poll uncovered great variances. In the city of Amsterdam 68% of the people are unchurched, whereas in the center of the province of Limburg, for example, this figure is 16%.



# Viewpoint

## Psychologist does for the mind what pastor does the the soul

Eighteen-year-old Brenda, the girl who lives above the C.C. office with her younger brother and mother, needs counselling. Given the details of her life, which you may have read in my February editorial, you would probably agree.

The girl is down and out: broken home, unhealthy environment at home and at school, unemployed. She definitely needs counselling.

But if Brenda walked into my office, meek and humble though she'd be, and said to me: "You should go and see a psychiatrist," she'd probably be right.

We can list a half-dozen names of people we know whom we think should seek professional counselling: parents who have a difficult time with their children, children who can't get along with their parents, husbands and wives who are constantly at each other's throats. They are all obvious candidates for counselling.

Our pastors introduced us to professional counselling many years ago. As soon as a pastor discovers that an individual's problem is far beyond the minister's area of expertise, he will quietly (and without fanfare) arrange for a meeting with a psychiatrist.

I remember a time when I thought that all those seeking counselling must be mentally ill.

Well, times have changed. There are



Keith Knight  
Editorial

still those who are referred to professional counselling services by ministers, doctors or well-meaning friends. Many of these clients would not have gone to a counsellor on their own.

But thousands of men, women and children from our Reformed community are seeking counselling on their own, voluntarily, some perhaps with a nudge from a family member.

We have been blessed with a large number of professional counsellors within our circles: psychologists, psychiatrists, psychotherapists. They are spread across the country, and each one of them can speak of an increasing trend towards some form of counselling.

### Why?

Both Brenda and her mother could use counselling. There are so many pent-up emotions and so many misconceptions about life that they could both

obviously benefit from counselling sessions.

But why should you or I submit to psychiatric scrutiny? After all, we are well-adjusted, middle-class, Calvinistic, Bible-believing men and women. Are we well-adjusted? We tend to keep our emotions and our emotional deficiencies to ourselves (I know that I do). ... And if we need help we pray about it.

We have all gone through psychological traumas in our lives; we know of some of them; others are hidden deep within our subconscious.

What effect has the Second World War had on your life? or your grade 3 teacher? or your tyrant father? or the broken engagement? What pent-up anger is yearning to surface and why?

We live in a world in which it becomes exceedingly difficult to differentiate between good and evil, Christian and secular. We are caught in a whirlwind of new technology while some of us have witnessed the invention of the automobile in our lifetime.

The world spins faster. Faster. Drugs. Pornography. Abortion. Lotteries. The Bible. Church. Marriage. Faster. Computers. Video. Pay TV. And we yell out to God: "Come quickly."

The Lord responds in a tender, reassuring voice: "I am your God. Comforter. Peace-maker."

We are blessed with the availability of hundreds of good, Christian counsellors. Hundreds among us are seeking their help. Those men and women, boys and girls, should be lauded for taking that big step on their own and for recognizing the fact that they can't do it alone.

When we need financial advice, we go to our bank manager or accountant. When we need spiritual help we call our pastor or elder. When we need psychological help we can go to those who are trained in matters of the mind.

I don't know if I'm quite ready for my first trip to one of these counsellors. It's really quite threatening. It's admitting that I can't cope by myself. And that, after all, is the first step.

Christian counsellors are playing an increasing role in our Reformed community. Many Christian schools have access to such psychologists and these men and women have become part of a valuable team (teacher-psychologist) in the professional nurturing of our children.

Some businesses have called in a counsellor to resolve a conflict between employees and employer, and also to help a laid-off employee deal with his new status of uncertainty.

How will a visit to a psychiatrist benefit you?

## The importance of extra-curricular activities

How much did you say you paid for your child's tuition this year ... \$1,500? That's a lot of money but don't forget she is getting a first rate education that's Christian to boot.

Well, I don't want to question that at all. I just want to tell you that my wife found this paper airplane in my daughter's school bag.

I see, yes. Well, kids even at high school age do sometimes get a little bored. It doesn't happen very often, I can assure you, but you know how young people are. (The principal nervously twisted his pencil while he looked intently at the father of Debbie Fraser).

Yes, I know how young people are. But that is not my concern.

How's that?

Well, if you take a closer look at this paper airplane, you will see that it carries a number of messages.

Messages?

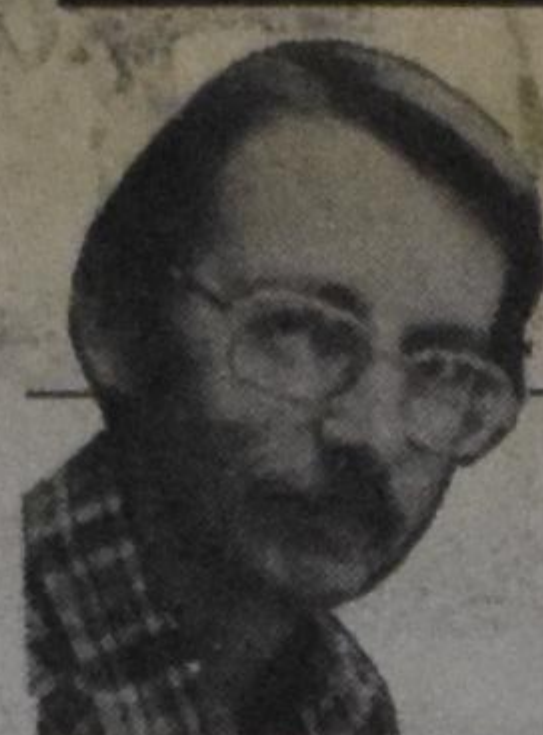
Yes, seventeen messages, in fact.

I see.

It seems that my daughter Deb was shooting this airplane back to Harold De Boer, who apparently started the whole thing going. And while the teacher was explaining some math problem they managed to carry on quite a conversation by writing messages on this paper airplane and shooting it back and forth.

Seventeen messages?

That's right, and the teacher apparently was unaware of the air traffic. Well, once, my daughter tells me, he noticed that something fell at Harold's feet and he wanted to know what it was. Harold



Bert Witvoet  
Sweet and Sour

said he had dropped his assignment sheet and that was that.

Hm. May I read the messages for a minute?

Of course, go ahead, My wife and I both took time to read them as well.

(The principal leaned back in his armchair and unfolded and turned the paper airplane to read the following:

- This is a bomb  
- that boomerangs  
- to its original destination  
- which happens to be Harold De Boer  
- but doesn't explode unless Debbie Fraser has it

- and throws it at Harold De Boer  
- but then boomerangs back to Deb

- who sets it on fire for it to burn Harold

- but he is wearing a fireproof suit and sends it back again

- but as it is sailing through the air, Deb puts it out with a fire extinguisher, whose force is great enough to blast it back to Harold.

- But Harold quickly pulls out his bomb deflector, which shoots it back at Deb with so much speed that nothing can stop it from blowing up on her.

- except for Deb's magical powers which transforms it from a bomb into a self-destructing AIR HAROLD plane which always returns to its owner, Harold.

- But what Deb doesn't know is that Harold learned some witchcraft himself in training camp and returns the spell.

- But Deb's spell proves to be stronger and as soon as the bomb leaves Harold's hand it becomes a plane again, takes a U-turn straight for Harold.

- But Harold jumps up into the cockpit, turns on the turbo jets, heads for Deb, and just before the missile hits, he jumps out and lands safely while Deb gets blown up.

- But little did Harold know that the plane missed Deb by five feet, and she was in a bomb shelter, so she survived, but Harold landed in a patch of land mines and blew up.

- Deb thought Harold died, but in fact he didn't because he was wearing a bombproof jacket. As soon as Deb stepped out, Harold shot her, strangled her, stabbed her, etc. and she died.

Well, well, that was quite an exchange going on between Deb and Harold.

The bell at the end of the period left Harold with the victory.

What do you think I should do?

Nothing, absolutely nothing. My wife and I thought it was marvelous.

You did?

Oh yes. I think this sort of thing is a great learning experience for Deb. You see, Deb has really been coming out of her shell ever since she came to this

school. She used to be very shy and reticent. But this year she is coming alive and she likes her classmates.

Apparently she likes Harold.

Oh yes, she thinks he's a great guy. We really like the socializing process that is going on in this school. We realize that it's not part of the official curriculum. And perhaps your math teacher might keep an eye on his class from time to time. But we are really happy with the way Deb is opening up as a person. She is happy, creative. Well, just look at this paper airplane, I think it's a riot, don't you?

Well, now that you mention it, yes, I guess so. I guess, it's pretty funny.

You bet it is. And as far as math is concerned, Deb is doing quite well and holding her own. No problem there. I just thought I'd stop by and tell you how happy we are with Deb's progress in school. It's well worth the \$1,500.

Thank you, thank you for telling me.

No problem, Eh ... may I have the airplane back, please. My wife has a scrapbook, and you know how it is with women; they get a little sentimental about these things.

**Footnote:** The story of the parent and the principal is fictitious, but the paper airplane with seventeen messages is not. It flew between two fixed points in a certain classroom in one of the Christian highschools in Canada during Math class. It came into our possession through a third student who was not involved in the exchange.

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**Advertising**  
Display advertising deadline is Wednesday noon of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

**Subscriptions**  
\$20.00 for one year and \$36.00 for two years. Overseas by Airmail \$65.00. Surface mail \$28.00.  
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON.  
**Canada Mail:** Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.  
**U.S. Mail:** Calvinist Contact (USPS 518-090), published weekly except for the 13th and 27th of August and the last

Issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.


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# Letters

## How Maaike remembers the swap

 I wish to respond to Paul Spoelstra's article "Remembering Downtown Church" as to how we (former members) bought the Charlton Avenue Baptist Church. A correction is in order.

The first conversation between two young girls leading to the sale of Charlton Avenue Baptist Church to its present owners did not take place in the Canadian Westinghouse Company but rather took place at the old Zimmer Knits Textile Factory on Dundurn Street by both Helen Hall and myself (Maaike Vander Velde at the time). Helen Hall, the daughter of the late Rev. Morley Hall was a personal friend of mine. Sometimes Helen went with me to our old C.R.C. Church on Dundurn & Main Streets and sometimes I would go with Helen to her Baptist Church on Charlton Street for worship services. This is how it all started.

Helen and I were both in our late teens and she could not understand why we were in such a small building with such a large crowd

every Sunday. We suggested to each other that we should trade church buildings. We decided to talk to our fathers; her dad was the pastor of the Baptist church and my dad, the late Mr. Ebbell Vander Velde, was an elder in the C.R.C. at that time.

I told my dad that Rev. and Mrs. Morley Hall would like to meet our family. I remember very well that particular evening that both my dad and Rev. Hall had a serious immediate discussion going about the possible switching of buildings for both the congregations. Both men agreed that it was an excellent idea to switch church buildings.

The final details I cannot remember, but I do remember very well that same evening Rev. Hall and my dad walked from our house at 255 Caroline Street in Hamilton to the Charlton Avenue Baptist Church, only a couple of blocks away from our house.

When the final deal was closed, Helen and I thought we had done both churches a favour by bringing this to both our father's attention.

Yes, we thought, a job well done.

I sincerely question the truth of the statement by Mr. Paul Spoelstra that "Rev. S. Dykstra stepped down from the pulpit of his church one Sunday in 1948 to find Rev. Hall waiting for him with a proposition: to place a value on each of their properties and effect a fair trade." To my knowledge this never happened. But who am I to judge?

Enclosed please find a small picture of both Helen and myself. Unfortunately, I have lost contact with Helen who I remember went to work in the church Mission fields abroad. As a happily married wife (I am married to Mr. John Vander-Hout, Burlington, Ont.) I remember with pleasure the beautiful wedding day we had together in the old downtown church on June 6, 1953. We are blessed now with five lovely children and already one grandson. Since November, 1959 we have been members of the Burlington Christian Reformed Church.

There will always be many






Maaike Vander Velde and Helen Hall, July, 1949 (17 years old)

pleasant memories of our old downtown church in Hamilton. I personally hope this church will remain the First CR Church in the city of Hamilton for many years to come.

Maaike Vander Hout  
Burlington, Ontario.

## "Spares and pairs"? Who dares!

 I appreciated Monica VandenBrink's February 11 article on the young adult conference at Calgary last New Year's, but the headline "Spares and pairs" shocked me.

I'm quite sure it wasn't *intended*, but referring to a single person as a "spare" has such negative connotations that I thought it had gone out of use long ago!

What do people mean by calling a single person a "spare"? The dictionary defines *spare* as "a replacement, such as a spare tire, reserved for future use." Or "not in immediate use but ready when needed." Or "in excess of what is needed; extra."

Extra? Not in immediate use? Is that the way singles are viewed? I realize people don't always think about the words they use, but since as Christians we are called to build each other up, I find it important to encourage my brothers and sisters in the Lord to be more sensitive to the wholeness of single people and to our value in God's Kingdom. It is dangerous to imply that singles are "extras" or "unused" - or unneeded!

Married people also show a bias when they refer to singles as "unmarried," as if marriage were the norm and the thing that determines an individual's identity. With the number of singles in the population today nearing one third, will


the time come when we refer to marrieds as "unsingles"?

By the way, the first sentence in the article refers to "two hundred and fifty young adults and young married couples." Does that mean that the married couples are not young adults?

How can we become more sensitive to the implications of the words we use unless someone calls the matter to our attention? This is a gentle, but firm, reminder to fellow Christians from a single, relatively young adult who wants to encourage her fellow believers to build up each other in *word* as well as in deed.

Lorolie Brown,  
Grand Rapids, Michigan

## Were there Frisian cows in Paradise?

 A relative small article in C.C. (Feb. 4, 1983, page 9) dealt, like many before it, with creation and evolution. The writer correctly accepts the fact of creation, but rules out evolution. To the last I don't agree. All evolution is not a subject matter in the devil's textbook.

As formulated in the Apostles' Creed, I believe in God the Father, Almighty, Maker of heaven and earth. That belief is diametrically opposed to the theory of no creation and everything gradually grown from most simple forms, possibly beached floating frothy bubbles.

That believe in creation, however, doesn't exclude evolution at all. Today there are undeniable gradual developments in slow stages. There is, e.g., after fertilization in men, beast, bird, fish and even plants a cell containing the germ of life which develops into a new individual. In mankind, it is the evolution from egg to embryo, to fetus, to newborn baby, to child, and so on. It can be given another name, but it is evolution. But one must understand that this evolution is a work of God.

We see new hybrid animals and plants. Who will deny their existence while a short time back in history they were not in that state of being. God's work in evolution or through evolution!

Men, circumstances and other ingredients are only instrumental.

I believe in God the Creator who out of nothing made heaven and earth with all that is in them. Yet, C.C. writes in the same issue, following page, that a human being created something. We say, people can create things, but your Alberta editor wrote correctly the title - "Art, a God-given possibility." That explains the matter. We can create things and things come, even today, into existence through evolution; both are God-given possibilities.

The article "We're not getting better" said the lifespan of man, just in the Western world dropped from 930 years to around 70. My question is, who in the western world was 930 years old? That happened during the early times, from paradise to the flood. Today, in the western world we see people not dying any longer so terribly soon, fast, and in great numbers as they did a few generations ago.

Today we see a Frisian cow giving more and better milk than ever before. We create things and new things come into existence. Is that man's work, the result of study research, science and techniques? Yes, it is. But remember, our creed is explained with, "All creatures are so in His hands that without His will they cannot so much as

move." This statement incorporates, "With His will, we can do everything He wants us to do."

C.C.'s article closed with, 'it won't be long before those Frisian cows will hang in coolers, proudly bought by Dominion Stores.' Let me close my remarks with, it won't be long before we will be in heaven, bought at a price by Him who has dominion over all things created, made, grown, developed, invented, gradually evolved in stages.

C. Verstraete,  
Point Edward, Ont.

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# Church

## Pastoral Pondering

### Parents influence youth's involvement

Why do we only have 50% or less involvement in our various youth groups?

If your children do not attend one church event or another, do you know why? Have you seriously discussed their lack of involvement with them - on a regular basis?

As a parent, a member of the congregation, how involved are you in the congregation? Are you in a committee, the choir or the consistory? Do you attend the Geographical Bible Study groups? Do you attend congregational meetings? Do you regularly in your family devotions uphold the church and her activities in your prayer? How does your involvement or lack of it reflect to your children, to the congregation?

You see, there is much more involved than simply saying that we ought to have better than 50% involvement in youth programs. How can we expect better than 50% involvement in these youth programs when that doesn't really happen in any adult program?

Whatever is or is not happening with our youth and their various groups has an impact on the congregation as a whole, just as, whatever is or is not happening with the congregation as a whole has an impact on the youth. You can't separate the two.

No, I am not looking for a scapegoat, but I am concerned about the problem. I do think that the matter should not just be thrown at our youth. It's a problem that confronts the whole family; the family as our congregation and the family as the basic, structural element of our society.

Herb de Ruyter,  
West End Chr. Ref. Church,  
Edmonton, AB

### A gospel message in leaded glass

Dear Congregation,  
It gives me great pleasure to be able to present the stained glass lamp, hanging above the pulpit, to the Church of Victoria.

There are six panels in the lamp, each one symbolizing a part of the Bible.

The first one shows a rainbow with a cross through it, symbolizing the loving kindness of our God who promised that he would never destroy the world again with a flood. This is the only panel representing the Old Testament. The second panel is the star of Bethlehem reminding us of the birth of our Saviour and Redeemer. The third one shows a cup and loaf of bread which represents the institution of the Lord's Supper. The fourth panel, with the broken chain on a cross, symbolizes the broken power of Satan through Christ's death and resurrection. The fifth one, with a dove and tongues of fire, reminds us of the outpouring of the Holy Spirit. The sixth symbol calls our attention to the sound of the trumpet when our Lord Jesus Christ will return on the clouds to take his church up in glory.

The bottom of the lamp represents the crown of thorns worn by our Saviour on His way to Calvary.

I am very thankful to the following people, because without their help this project could never have been completed: Mrs. Dale Huberts, Messrs. Fred DeJong, John DeJong, Henk Lammers, Herman VanderWal, Rienus Leenheer and Mr. Hank Veruyt for the use of his workshop and welding tools.

Above all, I am thankful to the Lord for giving me the strength and ability to make this lamp and present it to the congregation. The lamp is made in such a way that it can be rotated, so that all sides can be seen by the congregation.

For interest's sake, the lamp weighs 80 lbs., is made of 603 pieces of glass, and took 120 hours to make.

John Tol,  
First Chr. Ref. Church,  
Victoria, BC

## International conference expressed unity

Last November we attended the constituent assembly for the International Conference of Reformed Churches.

The main goal of the meeting in The Netherlands was reached; namely, to adopt a Constitution and Regulations. The Constitution mentions as the basis of the Conference "The Holy Scriptures of the Old and New Testament as confessed in the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, the Canons of Dort) and the Westminster Standards (the Westminster Confession of Faith, the Larger and Shorter Catechisms)."

The next Conference will be convened by the Free Church of Scotland and will be held in Edinburgh, Scotland, in September 1985, the Lord willing.

The 1982 meeting was very interesting and instructive. It was a blessing to meet delegates of other churches and to hear from them about their struggles to be faithful to the scriptures.

M. van Beveren,  
Edmonton East (AB)  
Can. Reformed Church

## Help control television

One of the recent developments in Chatham is that the local TV Cable Company is offering the pay TV channel "First Choice" which is being advertised as the "Playboy Channel," because

## Press Parade

The items printed here have been taken from church bulletins to act as a pulse of the interests, concerns and the events in the churches of the Reformed faith.

it will be offering movies labeled as soft pornography. The Windsor Coalition Against Pornography is asking for our participation in opposing this development.

There are some things you can do to counter this trend.

Make it plain to Rogers Cable TV that you dislike this step they have taken, and do not subscribe to First Choice!

Write to the *Canada Radio-Television & Telecommunications Commission* objecting to the broadcast of such materials. The Commission's address is Ottawa, Ontario K1A 0N2.

Let your opinion be known.  
First Ref. Church,  
Chatham, ON

## Pastors met in The King's seminar

I had the privilege recently to attend the Seminar for Ministers sponsored by The King's College on "Preaching from the Gospels." There were about 30 ministers present from Alberta and B.C.

Professor Dr. Van Elderen from Calvin Seminary led a very informative and challenging seminar. In his presentations on the Gospels we learned (again) that each gospel writer must be taken seriously in his own presentation of the gospel, so that

when the four gospel writers differ from each other that is for a reason. Yet each book is the inspired Word of God. We should not try to harmonize them to try to find out what really happened. We spent a lot of time comparing similar passages in the gospels to identify and understand these differences.

We also had a few sessions that included slide presentations about Dr. Van Elderen's work in the Nag Hammadi Excavations in Upper Egypt, and one about Jerusalem as in the time of Jesus.

I hope that we may all benefit from this for many weeks to come.

Rev. E. Gritter,  
First Chr. Ref. Church,  
Lacombe, AB

## Renfrew awaits

### SWIM team

As has been referred to previously, our congregation hopes to host a SWIM (Summer Workshop in Ministries) team for the month of July. We expect four young people from the Simcoe League to be among us for that month.

The purpose of SWIM is basically twofold. It provides an opportunity for youth to develop spiritually through practical experience and training, and it aids churches by providing additional personnel for evangelism and similar ministries.

This program is a joint program between the Board of Home Missions of the Chr. Ref. Churches and the Young Calvinist Federation. Locally, we hope to have our SWIM team involved with the Vacation Bible School as well as in ministering to the aged in the Groves Park Lodge and possibly the Bonnechere Manor. Pray that this outreach may be richly blessed.

Hebron Chr. Ref. Church,  
Renfrew, ON

## Church News

### Free Reformed

#### Called

— to Hamilton, Ont., Rev. C. Westerink of Urk, The Netherlands

#### Declined

— to Vineland, Ont., Drs. G.J. van Rookhuyzen of Maasluis, The Netherlands

#### Installed

Rev. T. Joannides was installed as pastor of the St. Thomas Free Reformed Church on February 18.

#### Anniversary

The Free Reformed Church of London, Ont., celebrated its 25th Anniversary on January 16. The church has a total membership of 120 and has been vacant since February 1, 1982.

### Christian Reformed

#### Address change

Rev. Arie VandenBerg, 11917 - 47 St., Edmonton, AB T5W 2W2 (after March 15).

Rev. Harry Bierman, 3984 - 7th Ave., Smithers, BC V0J 2N0 (after April 3).

Classis Chatham will meet in regular session in Bethel CRC, London, Ontario on May 10, 1983 at 9:30 a.m. All materials for the agenda should be in the hands of the Stated Clerk by March 29, 1983.

D. Miedema, S.C.

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# Church

## Presbyterian Fellowship promotes church renewal

Harry A. de Vries

A small group of Presbyterians with the aim of encouraging renewal within the Canadian denomination will soon celebrate its first anniversary. The group was officially organized last May as "The Renewal Fellowship within the Presbyterian Church in Canada."

In its brochure outlining its purpose and beliefs the group states that it views itself as a "means of contact and encouragement among those concerned for renewal" within the denomination.

The Fellowship plans "to promote publications and other materials that clarify, especially for lay people, the concerns" they share, and that will provide biblical and theological comment.

In another supportive way it aims to develop programmes "in areas of prayer, intercession, small groups and evangelism."

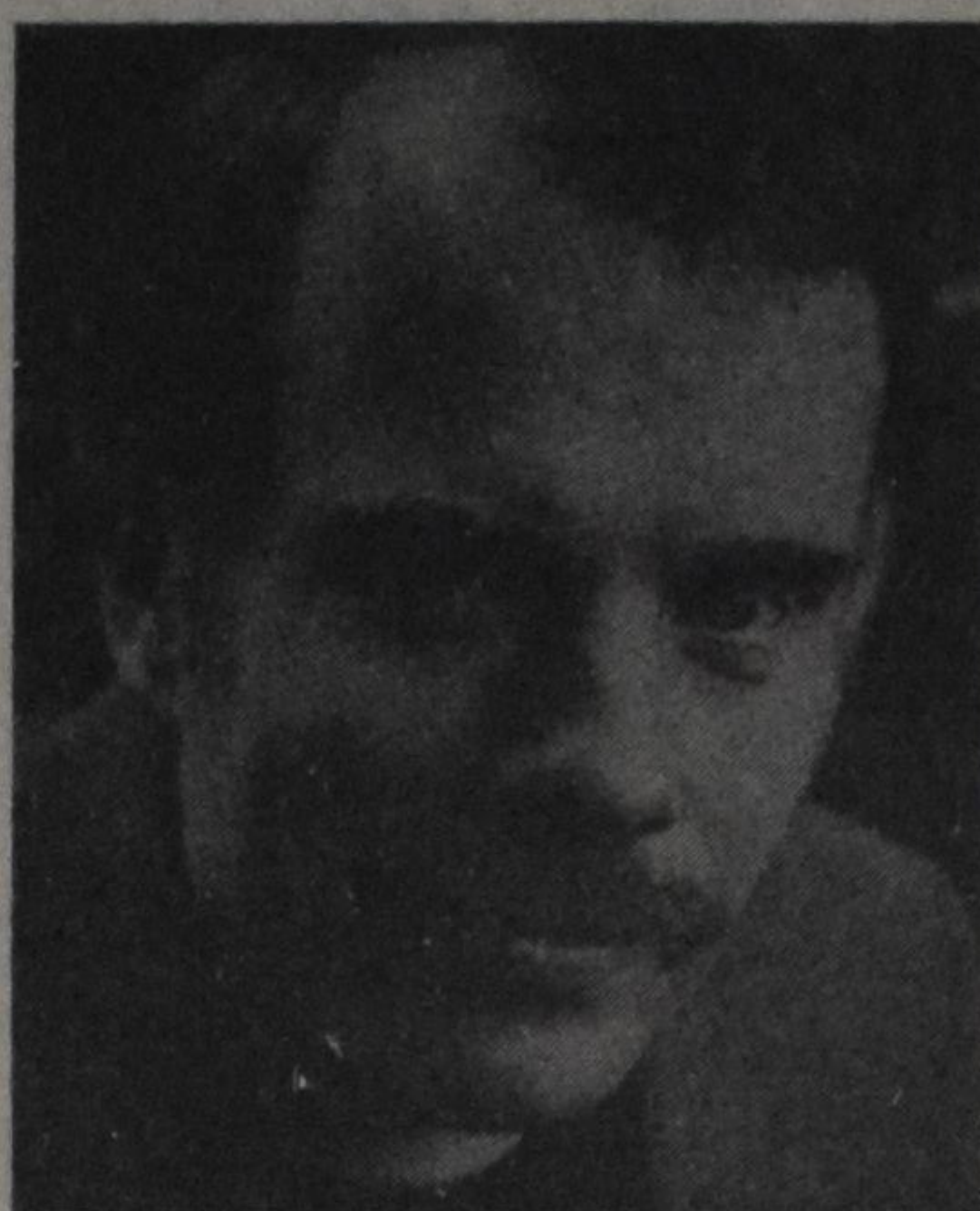
And, in yet a fourth way, it "will organize conferences, seminars, and other activities which will facilitate the long-term process of strengthening the Reformed and evangelical witness" within the church.

The organization, which thus far has some 350 members in Canada, is basically an effort to get back to biblically-guided living and all that entails. In the words of its director, Malcolm MacLean, the goal is "to seek by prayer and any other scriptural means, renewal in the church." The doctrinal basis of the fellowship given in the brochure also reflects that desire.

Chairman of the Renewal Fellowship is Rev. A. Donald MacLeod of Toronto and its director is Ruling Elder Malcolm D. MacLean (P.O. Box 2, Agincourt, ON M1S 3B4).

The movement is receiving varied reactions from Presbyterians. Dr. W. Stanford Reid of Guelph, who for a number of years was involved in a Presbyterian group called Reformation Fellowship and who edited the *Presbyterian Comment* quarterly for 18 years, believes the movement "can do a great work by bringing the evangelicals together, but it can also be divisive if it goes in the wrong direction."

There is some stigma attached to those involved since the fellowship had its birth at a time when the issue of woman ministers was under hot debate in the church. One



Rev. A. Donald MacLeod

of the group's first conferences dealt with that issue.

Some say that most of the fellowship's members are against women in office of minister. However, Mr. MacLean stressed in an interview that the organization's membership holds a wide cross-section of views on the women's issue. Of the 14 board members, 4 are lay woman. He added that Renewal is also trying to get away from the term "evangelical" because that also brands it. The organization, he said, is basically made up of lay people who are trying to work in a "positive and constructive" way "in the denomination."

Jim Dickey, editor of the

*Presbyterian Record*, remarked that the fellowship is generally regarded as a conservative lobby group. And he added that since only 350 church members out of a total church membership of 167,000 belong to Renewal, it would probably not be all too influential. He mentioned that another conservative evangelical church group that subscribes to a periodical *Foundations*, will probably join forces with Renewal.

Rev. John Vissers of Vancouver, who is involved in church planting with a new congregation, is a member of Renewal. He is excited about it since he sees that the organization has been growing. In his own Westminster lower mainland area about 15 people meet monthly for prayer and generally for focus on renewal. He says that the movement does not really reflect strength of evangelical feeling in the church at this point "since

there has always been a reluctance for evangelicals to band together." And although the women's issue has had some influence in the east, he says that there is a larger vision of total renewal in the west.

The next meeting of the Renewal Fellowship is being held this weekend in Knox Church in Toronto under the theme "Preconditions for Renewal," and will feature as speakers Dr. James Sauer, the Coordinator for Church Growth in the denomination; Rev. Matthew J. Weldie of Pennsylvania; Mr. George Caldwell, elder of Bridlewood Church; Mrs. Teare of the Women's Alive movement; and Rev. David Marshall, pastor in Hamilton.

The Renewal Fellowship is only part of a network of organizations within the Presbyterian churches on the globe. Renewal has ties with both the Scottish and the American groups.

## Foundations to join Renewal Fellowship

Renewal Fellowship in the Presbyterian Church has agreed in principle to take over *Foundations*, a small quarterly periodical that is presently being published for a conservative group within the denomination.

*Foundations* editor Rev. Ken Stewart of Parry Sound says the move is good for both the paper and the Fellowship. For his magazine it will mean better backing in terms of finances and editorial content. The periodical now has a circulation of about 2,000; and last December, for the first time in its short history, ran short of copies.

Rev. Stewart supports Renewal Fellowship. He believes that although the membership of the group is not all that large in comparison to the total membership of the Presbyterian Church, the fact that it has 350 paid members is "phenomenal." He said, in an interview with C.C., that because the denomination is spread throughout the land but not in any specific centres or areas as are the Dutch Reformed churches, it is "very difficult to establish movements outside the regular channels of the church."

He appreciates Renewal Fellowship because it is "trying to establish a centrist policy between the orthodox and the conservative wings" in the Church. Even within the conservative part in the church, he mentioned, "there is a strand of congregations and



Rev. Ken J. Stewart

ministers" that are somewhat "militant" on some issues such as the women ministers issue in that denomination.

He added that Renewal's small but consistent growth over the past year is significant in view of the fact that there have been other attempts in the recent past to start movements much less successfully. Up till now there seemingly has

been no problem either with funding of activities.

Noteworthy too is the fact that Rev. MacLeod has crossed the country on behalf of the Fellowship, visiting groups in places such as Sydney, N.S.; Moncton, N.B.; Saskatoon, Sask.; and Cranbrook and Vancouver, B.C. That, he said, has not happened with other recent movements within the church.

### Communion of saints

## Family going through difficult times

A concerned reader has alerted us to the plight of the Heemskerks, whose son Jim, a bush pilot, disappeared in flight last year (C.C., Dec. 17, 1982). To share the concern expressed in the letter, we have reprinted it for your information:

*In all the events that have taken place, the Heemskerks have experienced God's comforting and sustaining grace. If it weren't for that, they would have succumbed a long time ago!*

*Very few of us realize the ongoing anxiety in the minds of the Heemskerk family, with afflictions as detailed in your article of December 17. There is not much room for a complacent mind.*

*A recent call to the Heemskerks prompts me to share their concern that Jim is still missing. George is still waiting for a recall to Douglas Aircraft Company. Susan will be entering hospital soon for further surgery.*

*Please remember them in your prayers ... There is power in prayer!*

*All of the Alliston, Ontario congregation is doing everything possible to help them through, but I believe that more of your readers would appreciate to be informed.*

*The "Hour of Hope" fund served a very useful purpose by financing the search efforts. Those responsible for getting it established are to be commended. But it didn't extend to assist George and Susan, nor was it intended to.*

*I am inclined to think that others in the Calvinist Contact "family" may welcome an opportunity to express their Christian concern and duty toward this family. It wouldn't be very difficult to work out the details. For instance, gifts could be processed through the various diaconates for receipting purposes and be forwarded to the Alliston Chr. Ref. Church diaconate. Letters showing concern are also appreciated.*

*We at Calvinist Contact heartily endorse the request of this reader whose name is on file but is being withheld on his request. The Alliston diaconate has agreed to accept donations and to forward them to the Heemskerks.*

*Please address all correspondence to the secretary of the deacons: John Brouwer, R.R.#4, Alliston, ON L0M 1A0; (705) 435-5252.*

*This is not a suggestion to compensate grief with dollars. But I do want to make the readers aware of the many expenses connected with the events that took place.*



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# Issues

## Ethical reflections on the economic crisis 2

An interview with Bishop Remi De Roo of Victoria, B.C. and Chairman of the Commission for Social Affairs of the Canadian Conference of Catholic Bishops.

*You make all your statements with a considerable degree of conviction and seeming authority. Some people say it doesn't really lie within the authority and competence of the church to make these detailed, economic analyses and criticisms and suggestions as to how we can work ourselves out of the dilemma in which we find ourselves. How do you feel about that? Does the church have the competence? Does the church have the authority?*

**De Roo:** Very good question, very good question! Well, first of all, let me distinguish. The church (the Bishops, the ordained members of the church) claims not to be an expert in the specifics of economics, but then turns to the lay people who also are the church - they're the vast majority, the 99 per cent of the church - and says: it is your responsibility to get into the specifics of partisan politics, of policies, etcetera, and to struggle with that. However, the complete church, the teaching church, bishops, ordained members as well as lay people, does have a responsibility.

And here it is particularly a responsibility of the bishops, as the pope himself has reminded them time and time again, to take the Gospel principles and not only proclaim them in a general way, but as Pope Paul VI said in his encyclical letter on the 80th anniversary of Rerum Novarum in article 4: It's the responsibility of the local community to apply the general principle and to draw from that conclusions as to the best policies to be followed. Now, that's exactly what we're doing. We're taking Gospel principles, and in this

case, starting from man, human beings, people as the image of God, and moving through a couple of the principles like the preferential option for the poor and the importance of the principle of the priority of labour. We then point to certain avenues where we find new solutions can be found.

Notice, we do not dictate those solutions. Nowhere in our text will you find the imperative: this has to be done, that has to be done. We are suggesting, we say: "it appears to us," "it would seem that," "it would seem likely that," and our final big push with the specifics is prefaced



Bishop Remi De Roo

by the question: "How would it be if we tried these different policies?" So we back off from actually telling people what to do. But we definitely say in the light of Gospel principles we need new values, new priorities, new orientations.

*What has been the response to that central thrust of your statement?*

The popular response: overwhelmingly favourable. The negative response as expected from the vested interests and the people in positions of power: they don't like this. However, I was at a discussion the other day, the seminar put on by the Canadian Centre for Policy Alternatives, and there must have been some 25 economists there, and I heard at least three recognized

economists, well-known people, say that to their knowledge, no single independent, autonomous economist had attacked the substance of our statement.

*Is that because perhaps they feel uncomfortable with the Gospel principles that underlie the statement and, therefore, don't want to tackle you at all?*

Oh, they're not afraid of tackling us, because there's another whole negative reaction in the press that has attacked us very harshly at the emotional level, discrediting us and saying we didn't know what we were talking about, and all this kind of stuff was none of our business. But no, I think it runs deeper than that. I think one of the main reasons why there has been no substantial comeback is that the *status quo*, if I may use that expression - those who accept the present economic structures and the underlying principles of the maximization of profits and so on - do not have another value to propose; so when we come to the level of values and priorities, they are, in a sense, left without an answer.

*Give the fact that our society is as committed as it is to the materialist values that you are attacking in your statement, aren't you asking for the impossible to change this socio-economic order which is so committed to materialism?*

First a word about the materialistic values. I'm not so sure that a black and white dichotomy between material and spiritual is all that helpful, because we are material beings whether we like it or not. We are incarnate spirits, if you like, or enfleshed spirits, and the materialist part is the stuff of history and is not evil in itself. That's my Roman Catholic bias, if you will, but to me, grace pervades everything. However, there is no doubt that we are coming at it from a new perspective in which we're looking for a new set of values and priorities, and I would say far from being unrealistic, this is the authentic realism that

looks at the human being from every perspective, cultural, spiritual, social as well as economic, and I think that it's far from realistic to deal with human beings in their integrity and to look at the social, and cultural, and psychological costs of unemployment as well as just the economic figure.

*Earlier you criticized the marxist notion of the class struggle, but aren't you yourself setting up new classes when you argue for a preferential option for the poor?*

We go beyond the class structure, and we want everyone in society, all the different spheres of influence, to work together so we're really asking for a *co-operative* society. And when we use the word poor here, we're not just talking economics. For us the poor are all those who recognize that human endeavour alone is insufficient without the spiritual principle involved; so anybody who accepts the spiritual dimension and accepts an intervention from another power, the divine power, call it what you will, God, the creator, religion, values, morality, whatever, these are the people who, in a sense, are the poor; in other words, they recognize that we need help from another source than just our unaided individual strengths.

*Do you think the Roman Catholic Church in particular and the Christian churches in general can cause a breakthrough by advocating this new way of approaching economic life?*

I have an impression that the break-through is already occurring. Just the way that the people of this country, and I mean here at the grass roots level, right across the country, have responded massively, and the way they're already running with the invitation to dialogue (and I could illustrate that from Vancouver Island) indicates that yes, they have found new hope. They have seen a new vision. The point now will be to get to the nitty gritty of how do you bring this vision about. And

I mentioned the response - let me tell you that on Vancouver Island, immediately after the release of this document, the University of Victoria, without any prompting from my part, through its extension department called a panel with the heads of four departments, including economics, sociology, law, English, I think was the fourth one, and they're having a return engagement in March. A similar ecumenical group, a cross section of churches and local anti-poverty groups in Nanaimo, scheduled a public meeting and are having a return engagement in March. Alberni, which was so hard hit as a one-industry town that the federal government, you may recall, injected massive funds to rebuild them, through their support of the unemployed groups. Campbell River, a coalition of churches and workers groups, have all scheduled events to continue this dialogue; so, in a sense, they're taking it and they're running with it, even beyond what we had expected.

*Do you think that your statement and the debate that has followed it, as well as the dialogue that is taking place in the communities, is going to have an impact on the political thought and action in this country, particularly within the major parties?*

Well, I think politicians ultimately have to get elected, and politicians will eventually respond to the will of the people. So I think here is an excellent opportunity for the people of Canada to say what kind of society they want.

*You've issued a number of challenges in your statement. If you were to add one more, what would it be?*

Well, it would be both a challenge and a hope, and it's contained in our document. And that is the challenge for people to really look critically at the kind of society we have and to ask themselves: do they really want to get involved at the gut level in doing something about it?

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# News-Canada



## Issues facing agriculture in the eighties

*Agricultural issues have been in the news lately. Calvinist Contact talked with Elbert Van Donkersgoed to get some perspective on issues such as Canagrex, the Crow rate and farm bankruptcies. He is research director of the Christian Farmers Federation of Ontario.*

**C.C.:** Two issues that are making the news are Canagrex and the reviews "Crow rate." First of all, what is Canagrex and why is it so important?

**Van Donkersgoed:** Canagrex is a proposed Crown corporation which will sell farm products on the international market. The reason why it has been controversial is because it is proposed to have quite a bit of power in terms of being able to buy and sell products both to get a hold of them in Canada and then to sell them on the international market.

**Does that mean that the farmer loses some control again over marketing this product?**

No, I don't have any concern about Canagrex in that area. It's important to Agriculture Minister Eugene Whelan because the federal government has come forward with a strategy for growth in agriculture - agri-food strategy. They want agriculture to be a growth industry and increasingly export oriented.

I'm not that eager to look at agriculture as a growth industry. As a matter of fact, our real problems in agriculture are that with every bushel of corn we export, we're actually exporting a bushel of top soil.

*The other issue that perhaps is of more significance is the revisions on the Crow rate. Could you expand on that, especially in terms of the effect it will have on the farmer?*

The Crow rate has been an enormous benefit to the Ontario farmer during the past half century and more. But today it's of very little benefit. To change the Crow rate today is not going to make a significant difference in Ontario. We have now become a corn producing province and we feed corn to all our livestock. We need very little of western feed grains in order for agriculture to be viable in Ontario.

The impact of the change in Crow is more significant in eastern Canada and particularly in Quebec because there we've seen a livestock industry develop in the last decade - very much based on the Crow, plus substantial subsidies on the part of the province of Quebec. They've really expanded into pork and into chicken, but it's done with the benefit of the Crow and with the benefit of extra support from their own provincial government.

*Would you assess it to be the right kind of move at this time?*

I'm not all that comfortable with the way the subsidies are

being divided up. I would prefer to give more of it to the farmer so that the farmer can choose who he's going to use as transporter.

*Are there other areas where the farmers are being helped?*

I don't think agriculture is going to be the kind of profitable enterprise that we saw in the seventies.



Mr. Elbert Van Donkersgoed

The commercial family farmer did very well in agriculture in the seventies. The more I look back at what we went through, particularly in the later part of the seventies, the more I realize that wasn't a normal economic circumstance.

*What made it abnormal? What were the characteristics that gave the farmer the special advantage?*

The whole pattern of inflation. The value of farm land inflated more than twice as much as inflation during the decade of the seventies. A lot of that capital appreciation was turned into cash and all kinds of things were done with it.

We've actually brought into agriculture a whole lot of new technology. We didn't pay for it in profits. We used capital appreciation. We used inflation to pay for it. But now we have all this equipment out there and there's quite a bit of it on borrowed money. With the land values dropping down and with prices not going up with inflation, all of a sudden when the expensive tractor that we bought with inflation in the seventies wears out, we've got to replace them. But we still don't have any profits with which to pay for it. And now we have no capital appreciation with which to pay for it.

*Some people would turn around and say, "Well, that's the farmer's own fault. He has a certain amount of responsibility he should have exercised." Would you agree with that?*

Let me first of all say that there's a lot of family farmers in the province of Ontario that aren't in the situation where they can't survive more difficult eighties. But it could be as high as twenty-five per cent of the entrepreneurs that would experience some measure of difficulty all the way from disaster to really having to scimp throughout the decade. There's no denying that a significant amount of this development is a question of management.

But even as I say that, I don't want to leave the impression that this is a farm management problem. Because it takes two people to get into these problems. Somebody has got to lend money to him.

It's also been the banker, the people who have lent the money. And in terms of poor management, the banks have been as poor managers as the farmers have been.

*In the local paper you see references to bankruptcies and cries from the farmer who is asking, "What is the government going to do about it?" Give the description of how some of these bankruptcies may have evolved, what do you think the government's responsibility is in the face of bankruptcies?*

I'm hesitant to suggest that the government is going to need to come along and pour a lot of money into agriculture to resolve this problem.

My preferred way of doing it is to develop some sort of official legal document that we would use for setting some debt aside. If the land value has decreased by thirty per cent, I would like to see us take thirty per cent of the value and simply set it aside. Which means that the farmer isn't going to end up paying the banker any interest or principal until such time as the value of land comes back up again. I don't know when that might be. It might be ten years before we see those high land values that we saw in early eighty-one. But I would say when that time comes, then we as farmers should pay that money to our debtors. But in the meantime, during the present economic situation, we've got to set that aside otherwise we have an enormous number of farmers that are uneconomic.

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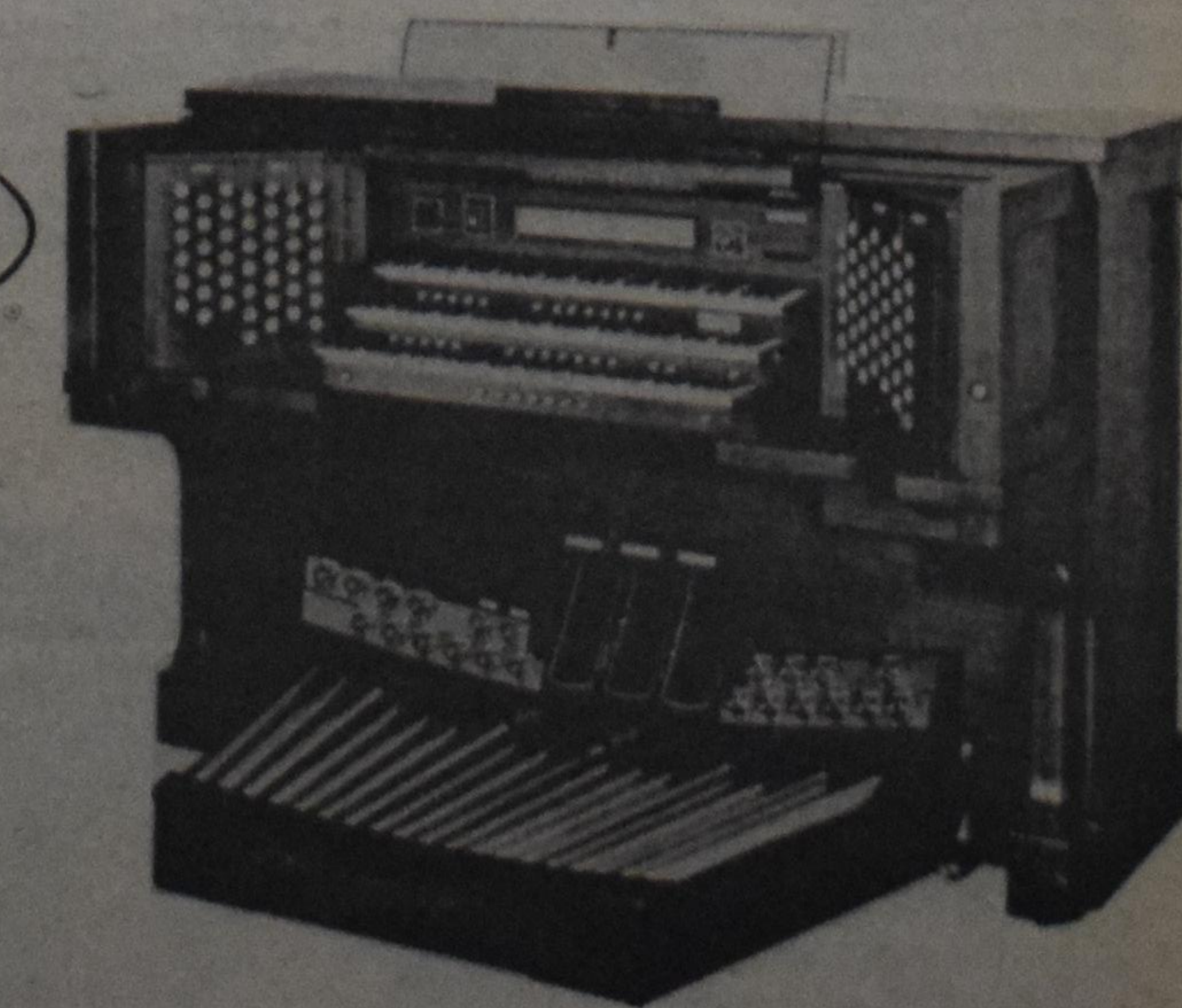
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# Education

## Chalkmarks

Harry A. de Vries



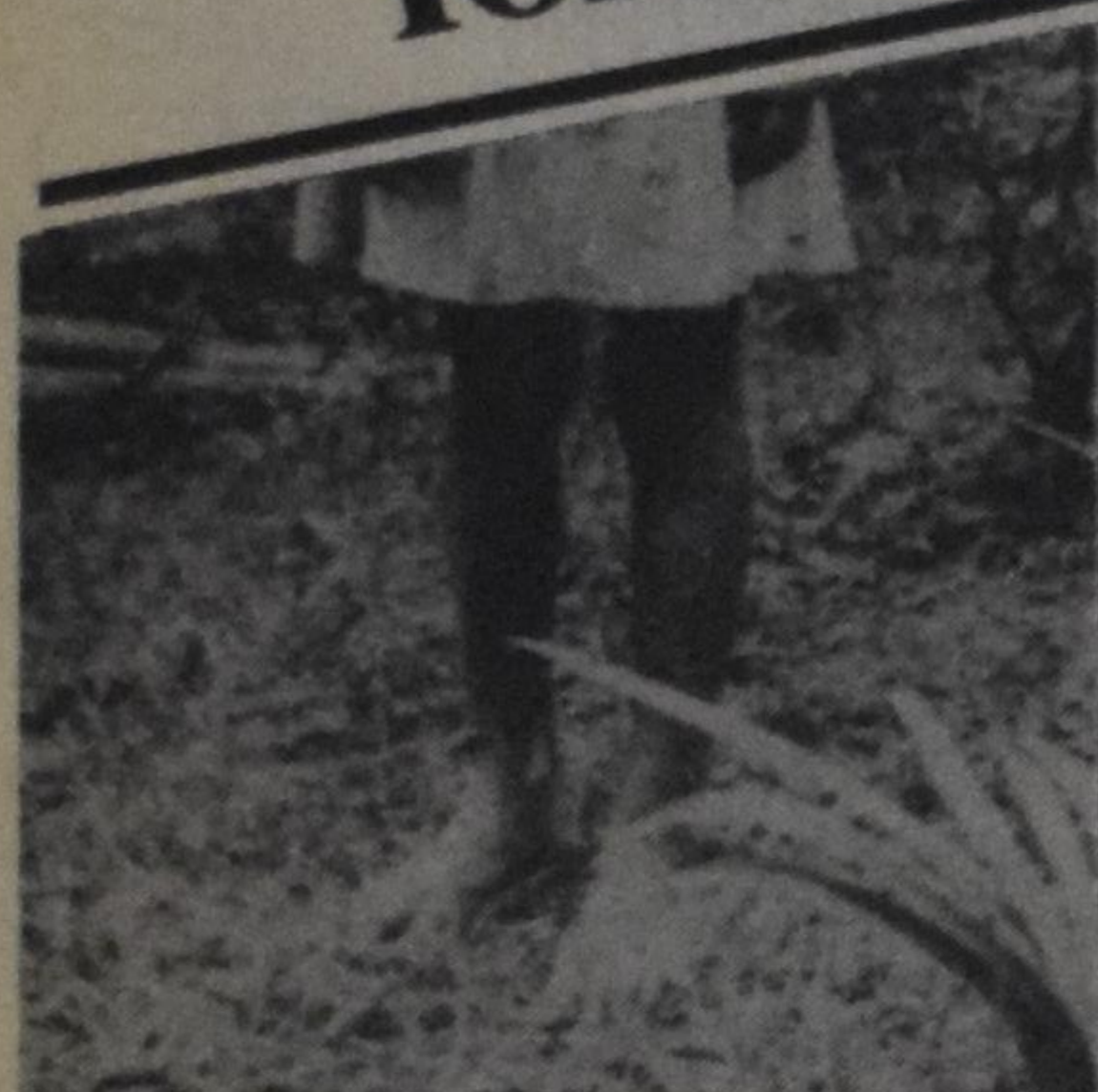
### Ottawa society into newspapers

Redeemer Christian High in Ottawa has published an 8-page tabloid, named *The Carillon*, which is meant to be a ministry to the Christian community and serves at the same time as a promotional item for the school. The Winter 1983 issue deals with psychology as a topic and contains articles by Heather Daveduik of the Ottawa Christian Counselling Service and Dennis Danielson, professor of English at the University of Ottawa; and an interview with Rev. Richard Ganz, a Presbyterian minister and Professor of Practical Theology at the Ottawa Theological Hall. In his editorial, teacher and editor, Bob Moore comments briefly on the development of psychology; and in his contribution Principal Derek Maggs offers a brief explanation of Christian education. The paper contains student poems, cartoons, and school pictures as well as an outline of courses offering for 1982-84. Cost of the project was covered by advertisements placed by local merchants. The 5,000 copies of the first issue were distributed to 40 churches and stores. The next issue, due in April, will deal with stewardship. Response, says Derek Maggs, has been favourable.



**Lilian P. Rioflorida: Nine years old. Family of six lives on \$30 a month. Mother's health poor. Home made of bamboo and reeds. Little protection.**

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We at Foster Parents Plan are proud of the handling of our funds. 89.5% of all contributions goes directly overseas, with 6.2% used for administration costs, and 4.3% for promotion. We are non-profit, non-sectarian and non-political, and we are officially registered as a Canadian Charitable Organization by the Federal Government (Reg. No. 0249896-09-13). Complete financial statements are available on request.

The countryside where Lilian lives is a place of great natural beauty. Mountains and beaches, flowers and trees draw your eyes away from the true facts of life. But Lilian knows what the realities are. She knows of the poverty in the midst of the beauty. She knows of the hunger hidden in that feast for the eyes. Her surroundings are little comfort, for they provide no certainties, no hope. She and her family are at the mercy of the elements, and of sickness and disease. Her future will be dictated by poor diet, impure water, and

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## Predestination the topic of Toronto conference

Knox Presbyterian Church in Toronto will host the 1983 Philadelphia Conference on Reformed Theology. Speakers will include Dr. James Packer of Regent College in Vancouver, Dr. Roger Nicole of Gordon-Conwell Theological Seminary in Massachusetts, John Richard De Witt of Memphis, Tennessee.

Theme of the Toronto conference, which will be held April 16 through 17, is "Predestination."

On Friday evening Dr. Packer will speak on "Predestination in Church History." Saturday morning at 10 Dr. Nicole will give an address on "Predestination in Divine Decrees"; at 11:00 John De Witt will speak on "Predestination and Reprobation"; at 2 p.m. Dr. Boice on "Predestination and Free Will"; at 3 p.m. Dr. Packer on "Predestination and Sanctification"; and at 7:30 Dr. Nicole on "Predestination and the Great Commission." Tapes of the speeches will be available.

This is the tenth year of the conferences. Originally held only in Philadelphia, now

because of popularity they are being given in Seattle, Chicago, Memphis; in addition to Toronto and Philadelphia. Dr. Boice provides the main thrust of the conference group.

There are two others in the speakers group: Dr. Robert Godfrey of Westminster, California Campus, and

Sinclair B. Ferguson of Westminster in Philadelphia.

Since the lectures are usually given to packed houses, you are advised to register early. Write to: 1983 Philadelphia Conference, Knox Presbyterian Church, 630 Spadina Ave., Toronto, ON M5S 2H4 for registration forms.

## Calvin Seminary receives warm reception



Calvin Seminary Choir

A group of 20 prospective ministers plus their wives spent a four-day weekend in southern Ontario recently, attracting large crowds wherever they went. They formed the Calvin Seminary Choir and they visited Chatham, Ingersoll, Hamilton, and St. Catharines, Ontario on the February 27 weekend.

The young men and women stayed in the homes of congregation members as they headed east across southern Ontario. Their tour ended with a Sunday evening concert in Covenant CRC in St. Catharines where they sang to a capacity crowd of 700.

Under the direction of seminarian Dan Sarkipato, the

group sang a number of familiar pieces and also involved the audience in congregational singing on four occasions.

Even though most of the seminarians came from Canada and the United States, there was also a student from Australia and one from Zimbabwe (Rhodesia).

Earlier on Sunday some of the seminarians displayed their exegetical talents as they mounted the pulpits of several neighbouring churches.

The tour created a new awareness of the presence of Calvin Seminary and it may have stirred the hearts of young men towards entering the ministry.

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# Feature

## The place of compassion in the life of a Christian, (1)

Harry Van Belle

Compassion is the activity of going the extra mile to help someone in need. Doing something for nothing is familiar to all of us. We do it every day. Children do it when they share their candy with other children just for the sake of sharing. Young people do it when they keep a friend out of trouble on the sly. Parents do it when they raise their children with no other expectation than the well-being of their offspring. Husbands do it for their imperfect wives, and wives for their imperfect husbands ... for the sheer love of it.

We do it when we help an old lady across the street or smile at the busdriver, or pick up a hitchhiker, in the rain. We do it when we hug a kid, or stroke his hair, or blow his nose. We do it when we visit a sick friend, or sit in mute silence with a grieving relative, sharing her pain. Anytime we do something for someone with no other motive than that it needs doing, we show compassion. That activity is as common to our lives as eating, breathing and sleeping.

### Compassion is indispensable

It is also as essential to our lives as eating, breathing, and sleeping. We cannot live without doing something for nothing at least once in a while. It is in our blood to show compassion. We were made to live our lives with the other in mind. The man who *will* not give is worse off than the one who *cannot* give. It is better to be in *need* than to be in need of showing compassion.

Compassion makes life blossom. It holds the fabric of our social life intact. Without it there would be no families, no marriage, no friendship, no church, no possibility of working together, no possibility of living in the same house, or in the same town or in the same country together. Without compassion, there would be no *life* together anywhere. It is as important to all of us as food, and sleep, and air.

### Sympathy, Empathy, and Compassion

But compassion is not easy to give (nor for that matter is it easy to receive). It takes sensitivity to show compassion. To help others when they cannot help themselves, we need to know what their needs are. That implies that we have sensed the other out. It implies that we have looked at his situation from the inside out, rather than from the outside in. Compassion requires that we can live into the situation of the other, that we can empathize with him or her. Without this sensitive openness to the real need of the other, our compassion for the other degenerates into mere sympathy, that is, into a feeling along with others and nothing more.

There are situations when

nothing more than sympathy is required because the need is clear. When a person is hungry, the need is clear and what to do is clear; you give him food. When a person has lost a loved one, the need is also clear. That person needs massive sympathetic social support. That helps. Grieving people often tell me that they never knew the comforting strength of a compassionate communion of the saints until they experienced the loss of a loved one.

### Sympathy not always enough

However, there are also situations where the need is not nearly so apparent; situations where sympathy by itself is not enough, where one needs to have empathy as well as sympathy to be compassionate.

Take, for example, the situation in which a child is angry at her father, even to the point of hating him, and he suddenly dies. It is not right to hate like that, of course, but it happens and let those among us who are without sin cast the first stone.

What is the primary need of the bereaved child in an instance like this? Because of her anger feelings to her father when he was still alive, she cannot now grieve his death. Instead, she is more likely to

### "Compassion makes life blossom"

feel very guilty. The well-meant condolences and sympathy of others are more like torture than comfort to her. The last thing she needs at this point is sympathy. It only increases her feelings of guilt. What she needs much more is to be listened to, to be heard out as she expresses her feelings of guilt. She needs to feel forgiven and accepted first, before she can experience that sense of loss that attends death and that is bound to be there as well, albeit hidden. Only when she comes to *that* point, can she be genuinely comforted by the sympathy of others. But to know her real need takes a sensitive openness toward her actual situation. In such cases sympathy alone is not enough. Empathy needs to be added for sympathy to become compassion.

### It takes insight

Another example is a situation where a member of the congregation is in dire physical need. She is the mother of several children. Usually she takes good care of them, but one day she gets laid up in bed with a broken leg, herself as helpless as a babe.

Characteristically the other women of the church rush in and take over. They clean her house, cook her meals and take care of her children. They turn the mother and her household

into their T.L.C. project for her need is clear. For a while at least the mother doesn't have a care in the world. She is being cared for totally and that is good because she needs the rest to recuperate.

But now the mother learns to like being taken care of totally so much that she literally has trouble getting back on her feet. Her doctor tells her that her leg is fine now and that she can resume her motherly duties. But, however hard she tries, she feels her leg is just not strong enough to stand on and after every trial it's back to bed again. The other women continue to help, of course, but now not as cheerfully. There are even some dark mutterings behind the mother's back that suggest she is only *playing* at being sick.

So once again, at this point in time, what is this mother's real need? She probably needs to be told non-judgmentally by the ladies that they can understand how nice it feels to be taken care of totally. That first of all needs to be said. But she also needs to be informed that the ladies will slowly withdraw their services, because they feel that their continued help would only feed her over-dependency on them.

However, to say that to the mother and to act upon it takes real empathic insight into her present situation on the part of the other ladies. Instead they are much more likely to feel caught and angry because their help was aimed at getting the mother on her feet, making her less dependent on them, whereas the reverse seems to be the effect of their aid. No doubt these helpers felt genuine sympathy, but it takes insight into the mother's present predicament to turn sympathy into compassion.

### Don't always ask for reasons

Then there are Jack and Jill. They are a newly married couple. Jack comes home one day from work and finds his wife crying in the kitchen and, of course, he says to Jill: "Honey, what's wrong?" Jill says: "Oh, nothing." And Jack says, "But you're crying, what's the matter?" To which Jill replies, "Nothing is the matter, I just feel sad!" But Jack says, "You can't just cry for nothing, there must be a reason. What's the matter with you?" To that Jill, now angry, replies, "Oh you and your reasons. I'm telling you I just feel sad. I don't know what's the matter!" That finally shuts Jack up. But he's also hurt.

Jack, the typical husband, feels that since his wife is crying there must be something wrong, and he wants to know what it is so that he can fix it. It's his way of showing compassion. However, any woman knows that it's perfectly possible for Jill to be sad, *without* knowing why. A much more helpful response by

Jack to Jill's crying would be for him to put his arm around her and say, "Hey honey, you're crying. Feeling pretty sad today, eh? Anything I can do to help?" That would free Jill to say, "There's nothing you can do to help. I don't even know myself why I'm sad. Just hold me for a while." And then an hour or perhaps a day later she might be able to tell him why she was crying.

Once again, Jack's sympathy was genuine but it lacked empathy and, therefore, as a show of compassion it was ineffectual. More examples could be given about this point.

Many parents feel that to be good parents they have to give their children what they want, only to end up feeling trapped afterwards, because they also realize that to give children everything they want spoils them. And so they tend to follow up their periods of supergenerosity with periods of real miserliness where they withhold everything from their children that they ask for. It would be genuinely liberating for such parents to know that they are not called to give to their children what they *want* but what they *need*. What children want and what they need are often two very different things. But it takes empathy to distinguish the two.

### It is not easy to receive compassion

One final example refers in general to all kinds of giving. Some people can be quite paternalistic in their show of compassion. As helpers they mean well, but in their helping they tend to be condescending to the person receiving their help. Such people should realize that it is often harder to receive than to give. There is

something demeaning about having to hold up your hand all the time. It hurts your pride, your self-respect to be perpetually on the receiving end of compassion. For that reason people sometimes refuse help when they really need it. A better way to help those in need is to give in a way that the other is helped to help himself. It is never good to help others at the expense of their self-respect. But again one needs to have insight into the other's state of mind to help him or her in this manner.

### The need for empathy

My argument up till now has been that compassion is familiar to all of us, that it is essential for our lives but also that it is not easy to show compassion. Next to being sympathetic we also need to be empathic. There is an old Indian proverb that says: Don't judge me until you have walked in my moccasins. Changing that proverb slightly I would advise you: Don't try to help a person before you have walked in his shoes. For being compassionate is not easy. It requires empathy as well as sympathy.

Fortunately empathy can be learned. All of us learn to be open to the other's real need through experience. It can even be taught in a formal, educational way. You can learn to stop and think before you act, you can learn to listen both to what the other is saying and to what he is not saying. And having learned this your genuine desire to be compassionate will become more effective in practice.

*Dr. Van Belle teaches at Redeemer College, Hamilton, Ontario, in the department of Psychology.*



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# People

## Reflections of a border city pastor

Peter Hogeterp

Every pastor has memorable experiences from time to time that add a certain lustre to his career; they become good stories to tell family and friends, or, if nothing else, they become good sermon illustrations. But being pastor of a church at the Canada/U.S. border allows certain opportunities and challenges which few other people share. And each new situation is another indication of the intimacy of the family we call Christian Reformed. Permit me, then, to add this story to our family archives.

\*\*\*

Windsor, Ontario, is located on the Canada/U.S. border, on the Detroit River, south of Detroit, Michigan. This is the busiest border crossing between our two countries along its 5,000 mile border. It seems, from my experience, that it is also the busiest Christian Reformed border crossing.

A college student once told me that his parents had instructed him that if he ever became stranded in a strange city, the first thing he should do is look in the telephone book

for a Christian Reformed Church, and if there was a CRC, he should then call its pastor for advice. The following stories give something of an impression about how many parents must be telling their children the same thing.

### Border emergencies

The Calvin College band is on winter tour, and becomes stranded in a Windsor snow storm, forcing them to spend the night in a motel. The next morning the bus won't start; the battery is dead. Do I know a reputable battery service operation that can help them get it started?

A Calvin student can't satisfy the immigration official in Detroit that he has sufficient funds to support himself for the coming year. He is sent back to Canada to get verification of his financial situation. Is there any way I know he might be able to get across the border without having to go home (several hundred miles) to get his bank book?

A CRWRC volunteer does not have the proper documentation to get into the U.S. Would I go with him to the immigration office in Detroit and swear an oath that he was who he said he was and was



Mr. and Mrs. Peter Hogeterp

going into the U.S. to do what he said he was going to do.

A SWIMmer travelling by bus from Ontario to Grand Rapids is turned back at the border because she does not have sufficient funds to support herself for the next six weeks. Would I lend her \$200.00; of course, the SWIM office would reimburse me.

An R.B.C. student is hitchhiking to Grand Rapids to pick up his car, and he is refused entry because hitch hiking is illegal in Michigan. Was there any way that I could get him across the border?

A Calvin College professor is coming back from a month's study in England and needs to get from the Windsor airport to the Detroit airport. Do I know how he might accomplish that, and get a place to stay over night in the bargain?

Two older first cousins living in Michigan want to be married, but Michigan law forbids that. Would I mind performing the ceremony in our church, because they would be able to get a marriage licence in Windsor, and their consistory says it's okay?

A pastor in Grand Rapids calls and asks if someone in our congregation might be willing to provide room and board for a Canadian girl whose visitor's visa has expired and whose boyfriend is in a Grand Rapids jail. Of course, she wants to be as close to him as possible.

A boy from England is engaged to a Holland, Michigan girl; she and her mother have travelled to Toronto to pick him up at the airport. However, when they try to get him into the U.S. and the customs officer asks him why he is going to the U.S. and he says, "to be married," they send him back to Canada until he gets



Mrs. Lee Cong

the proper clearance. The three spend the weekend in a Windsor motel waiting for immigration offices to open in Detroit on Monday, hoping for an exception. Of course, there is no exception, and the young man is told it may take up to three months to get a proper Visa. Rather than spend those three months in a Windsor motel, the young man flies back to England and the marriage is postponed. Some time later we get a wedding invitation in the mail; another story has ended happily.

### Helping a Vietnamese connection

But the most exciting and fulfilling of all of these incidents, and the real inspiration for this article, is the case of Mr. and Mrs. Lee Cong from Holland, Michigan. They were originally Vietnamese "boat people" sponsored by the Calvin Christian Reformed Church in Holland, Michigan. This spring, through God's gracious providence, at a gathering of West Michigan Vietnamese Americans, they met someone who happened to come from their hometown in North Vietnam.

Now Mr. Lee Cong had escaped with the French Army from North Vietnam twenty-

eight years ago. His family had presumed him dead, and he had had no contact with them in these 28 years. Now he learned that not only was his brother still living in the same North Vietnamese village from which he had escaped, but he also learned that his aged parents were still alive. He also learned that one of his brother's daughters had fled Vietnam and was now living in Red Deer, Alberta.

Mr. Lee Cong discovered that mail and telephone contact between North Vietnam and the U.S. is virtually impossible, but that his niece in Red Deer could get mail through in a week to ten days. Moreover, telephone contact was possible, though it would have to be through the relatives in North Vietnam making an appointment to use a government telephone in Hanoi.

Then, Mr. Lee Cong learned that his father died, and it became very important to him to talk to his aged mother. What Canadian telephone number could he give his niece in Red Deer to give to her father and grandmother in North Vietnam? They took their problem to their pastor, the Rev. John Fondse, and he contacted me as the nearest holder of a Canadian Christian Reformed telephone. Rev. Fondse gave our telephone number to Mr. Lee Cong, who sent it to his niece in Red Deer, Alberta, who sent it to her father in North Vietnam, who informed his niece that they had an appointment to use the telephone between 7 and 10 a.m. on Saturday, September 25th.

The Lee Congs arrived from Holland, Michigan, on September 24th, slept little that night, hoping and wondering. At 8:30 a.m. the telephone rang; it was Hanoi. For twenty minutes Mr. Lee Cong spoke to his mother and brother, and then their conversation was cut off in mid-sentence, for there were others waiting in line to use the phone in Hanoi.

Mr. Lee Cong explained that it would take several month's wages for his relatives to pay for that telephone call, and it was useless for them to send money, for the government would confiscate it and give their relatives a little rice for it. What a miracle of God's providence, though, for Mr. Lee Cong to speak to relatives, mother, brother, who had given him up for dead, with whom he had had no voice contact for 28 years.

\*\*\*

This is something of what it means to be Christian Reformed from a border city pastor's perspective. Perhaps the story is unique, perhaps not. So many strangers have crossed my path, who immediately become brothers and sisters. The Christian Reformed church, covering one continent, two countries, transcends human boundaries to be one people of God.



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## Lobbying for change in the labour relations act

Wally van de Kleut

Since the beginning of January CLAC representative, Co Vanderlaan, has met with Alberta Minister of Labour, Les Young, and other Department of Labour officials, including Deputy Minister, Al Dubensky.

At these meetings, Vanderlaan has had a specific mission: to demonstrate that the Alberta Labour Relations Act is being undermined, and that, consequently, unions like the CLAC are caught between a rock and a hard place.

"The intent of the Labour Relations Act was good," stressed Vanderlaan. "The certification process insures labour relations justice on the whole, but, unfortunately, there are three problem areas, or loopholes, which are being taken advantage of by province-wide unions."

Large one-industry unions, such as the Plumbers' Union or the Carpenters' Union, often bargain on a province-wide basis with employers groups for large-scale projects such as a shopping mall. The agreement arrived at usually includes a sub-contracting clause prohibiting the employer from hiring any firm whose employees do not belong to one of the province-wide unions.

"The integrity of the Labour Relations Act is being nullified by the use of the sub-contracting clause," said Vanderlaan. "Independent unions, and especially those which are multi-craft such as the CLAC, are being hurt time and again."

A requirement known as Registration is a second problem. Simplistically put, this involves a situation where an employer, because he or she is a member of a certain employer's association, is registered with that association, which in turn binds the employees of the employer to results of the bargaining process when dealing with a particular province-wide union, even if the employees are members of another union.

Furthermore, when an agreement is reached with the province-wide union, the employees then have 30 days to become members of the province-wide union or risk losing their jobs.

Emphasized Vanderlaan: "The result is catastrophic. Freedom of association and freedom of choice are undermined and effectively negated."

The third problem concerns Voluntary Recognition. In non-union work situations an employer and a union can voluntarily reach a collective agreement, regardless of the employees' wishes. When this happens the freedom of association of employees becomes a farce because employees are forced to join the union of the employer's choice.

"Although Registration and Voluntary Recognition are serious problems, CLAC

Alberta is zeroing in on Sub-contracting Clauses," stated Vanderlaan. "They, more than anything, frustrate the ability of CLAC to represent workers in Alberta."

Vanderlaan added that the Department of Labour was receptive to CLAC's concerns. At present the Department is studying the Labour Relations Act in preparation for further discussions with CLAC in March.

In the meantime, CLAC continues to demonstrate to the Department of Labour, using actual cases, that under present legislation there are no remedies. One might think that Department officials would become exasperated with CLAC's constant pressure, but in the words of one official, "At least CLAC keeps everyone honest."

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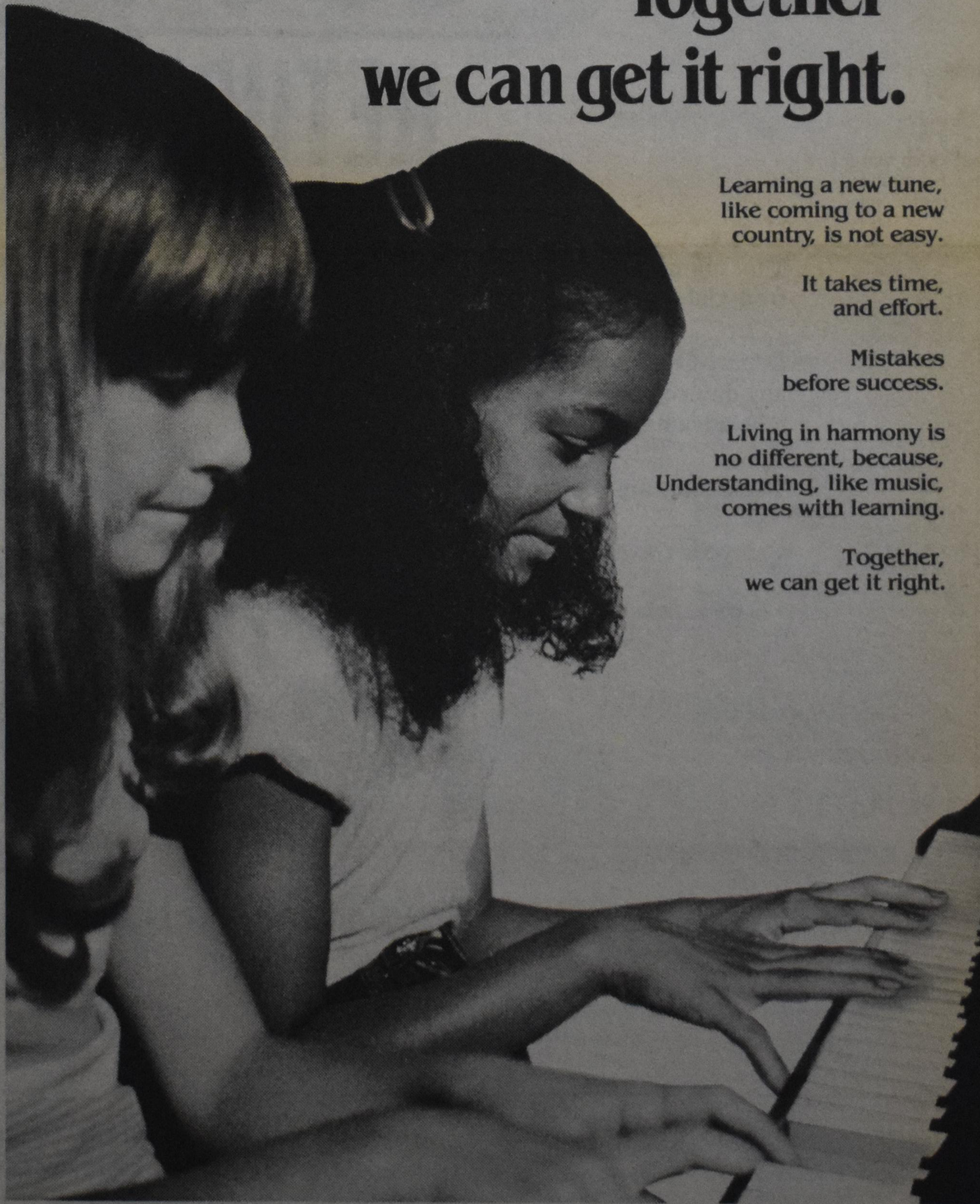
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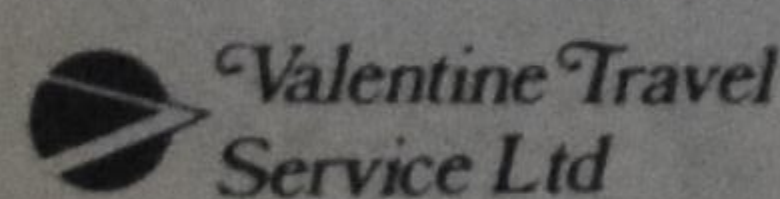
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# Dutch

## De bekering van Zwingli



J. Van  
Harmelen  
Editorial

Op 1 januari 1484, nog geen twee maanden na Luther, werd Huldrych (of Ulrich) Zwingli geboren in Wildhaus, nu in het kanton van St. Gallen, Zwitserland. Zijn vader was burgemeester van het dorp en van goede komaf. Priesters en monniken werden onder de verwanten van vader en moeder geteld.

Zwingli was een vroegrijp kereltje. Toen hij tien jaar was ging hij al naar de Latijnse School te Bazel waar hij latijn, muziek en andere talen studeerde. Hij zette al gauw zijn studie voort in Bern, en liet zich daarna, toen hij zestien jaar was, aan de Universiteit te Wenen inschrijven voor de studie in de wijsbegeerte. Na drie jaar ging hij weer naar Bazel, en haalde daar zijn B.A. en M.A. in 1504 en 1506. Tot 1506 stond hij steeds onder invloed van humanistische professoren. Het humanisme werd bijna overal gevonden door de sterke opleving van de studie der klassieke talen, grieks en latijn. De naam Erasmus spreekt in dat opzicht boekdelen. Zwingli kende Erasmus persoonlijk.

Er moet ook nog iets anders van Zwingli worden verteld: hij was erg vaderlandslievend. Hij wilde geen kwaad horen van zijn vaderland. De soldaten van Zwitserland waren beroemd. Onder hen waren veel helden; ze werden graag gehoord. De franse koning, en ook de paus, waren erg op hen gesteld. Die soldaten waren dan echter lang van huis en kwamen vaak verruwd terug. Zwingli preekte later tegen die gewoonte, vooral toen er uit zijn parochie vierhonderd soldaten hun dood hadden gevonden op het slagveld. En Zwingli kon het weten, hij was als veldprediker in 1513 en 1515 met de legers opgetrokken.

Toen hij zijn studie in 1506 in Bazel beëindigd had ging hij niet als een monnik in het klooster, maar werd pastoor te Glarus. In 1516 nam hij het beroep naar Einsiedlen aan voor drie jaar. Zwingli, die eerst erg onder de invloed stond van het humanisme was toch al op weg naar een bijbels inzicht. Einsiedlen was een bedevaartplaats. Er was een Maria beeld, waaraan wonderen werden toegeschreven.

Zwingli predikte echter zo over de Here Jezus dat hij door zijn Christus-prediking meer mensen trok dan het Maria-beeld.

Ook kwam het duidelijk aan de dag hoe schriftuurlijk hij dacht toen de franciscaner monnik Samson aflaten kwam verkopen in Zwitserland. Deze Samson had niet hetzelfde rijmpje als Tetzl een jaar daarvoor in Duitsland, u weet wel van "het geld dat in het kistje klinkt en als resultaat heeft dat het zieltje (uit het vagevuur) in de hemel springt." Samson wees op de geldkist, beval de aflaten aan, keek dan naar de hemel en zei: "Ik zie ze vliegen!" (van het vagevuur naar de hemel). Zwingli

preekte fel tegen dat gedoe, kreeg zelfs de goedkeuring van de bisschop, en de paus riep Samson terug naar Rome. Hij had zeker wel wat geleerd van de Tetzl affaire. Hij maakte Zwingli pauselijk kapelaan, en verdubbelde zijn toelage, maar daar bedankte Zwingli stichtelijk voor.

Op 1 januari 1519 deed hij zijn intrede als prediker in de Gross Munster kerk te Zurich, juist op zijn verjaardag. In Zurich zou zijn bekering voltooid worden. In 1522 schrijft hij in een verhandeling over de helderheid en de zekerheid van Gods Woord dat zijn bekering gezien moet worden als een langzaam zich afkeren van de humanistische wijsbegeerte, en

een zich keren naar de Schrift als het Woord van God.

Toen hij in Zurich kwam was hij direct al van plan om echt bijbels te gaan preken. Hij was immers in aanraking gekomen met het griekse nieuwe testament van Erasmus, dat in 1516 van de pers kwam. En hij begon het te lezen en verslond het. Hij schreef gedeelten van Paulus' brieven over en leerde veel van buiten. Hij groef diep in de Schrift. En hij begon steeds meer te zien dat de Bijbel de enige regel moet zijn voor ons geloof en leven, dat de Here Jezus Christus de enige middelaar is tussen God en mens, en dat wij alleen door Gods genade kunnen gered worden.

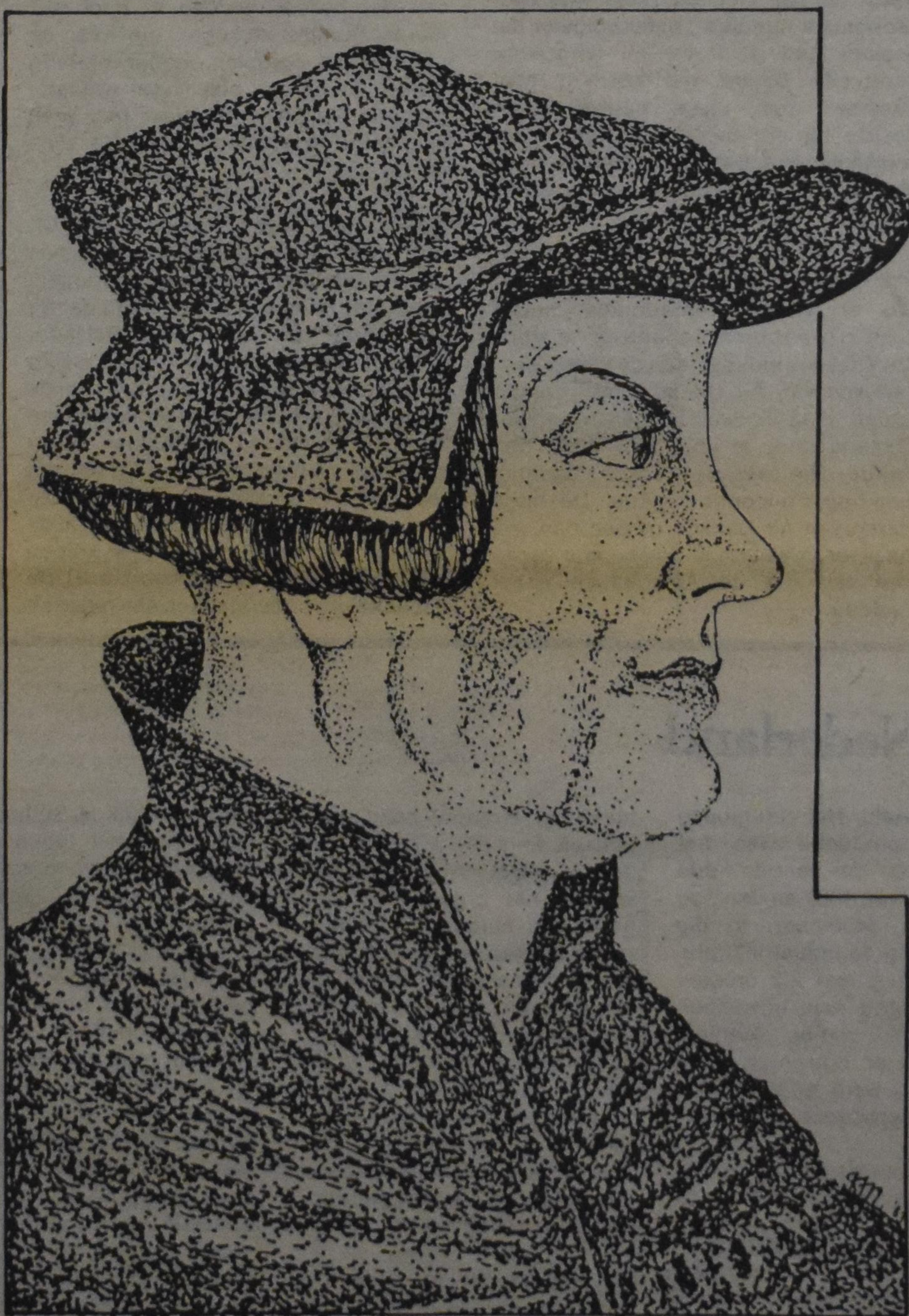
Hij begon te preken uit Mattheus, en dan kwamen een paar brieven van Paulus aan de beurt, en dan ... ik weet niet hoever Zwingli met dat plan gekomen is, want in 1520 werd hij erg ziek. 2500 van de 7500 inwoners van de stad Zurich stierven aan de pest, de zwarte dood genoemd. Zwingli's broer ook. Hij werd er zelf ook door besmet, en zweefde maandenlang tussen leven en dood. Het gedicht dat hij tijdens en na deze ziekte maakte getuigt van een oprecht geloof, en vertrouwen op zijn God en Vader, die hem troostte in deze vallei des doods.

Toen hij beter werd voelde hij zich vooral geroepen om iets te doen voor zijn vaderland. Als een bekeerd man wilde hij zijn God loven en danken, en voortgaan met de reformatie.

Hij hield veel van Luther, las alles wat Luther publiceerde. En Luther heeft ook veel invloed op hem uitgeoefend. Toch wilde hij geen Zwitserse lutheraan genoemd worden. Hij wilde zichzelf zijn. En hij studeerde veel. Hij wist zich een geroepen Reformator. Hij schreef ook veel. Zijn verhandeling over het vasten, en over de onbijbelse ceremonien, zijn verzoekschrift (met anderen o.a. Leo Judae) om het celibaatvoorschrift op te heffen, maakte heel veel tongen los.

Zwingli vroeg de Grote Raad van de stad om publiek zijn inzichten te verdedigen. De Raad zei: dat is goed, maar onder twee voorwaarden: ten eerste het moet geschieden in de Duitse taal, zodat het volk het ook kan verstaan, en ten tweede de Heilige Schrift zal de enige norm mogen zijn, de rechter van alles wat gezegd zal worden.

Toen schreef Zwingli zijn 67 stellingen, die hij verdedigde op zo'n manier dat de Raad Zwingli vrij mandaat gaf om voort te gaan op de ingeslagen weg, en alle priesters in het kanton opdroeg uit de Heilige Schrift te preken, 29 januari 1523. En ... de kerken stroomden vol!



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# Dutch

## Persoverzicht

Carl D. Tuyt



Met de strenge rechtvaardigheid van mensen die weten dat ze gelijk hebben gaat de oppositie in de Kamer maar door het aftreden van Lalonde te eisen. Op de keeper beschouwd heeft de minister inderdaad de richtlijnen overtreden maar er is geen sprake van dat Lalonde ook maar in enigermate van deze affaire geprofiteerd zou hebben. Daarenboven is Lalonde een uiterst bekwame en een ijverige minister van financiën die het vertrouwen van veel mensen gewonnen heeft. Dus, ik zou zeggen laten we er nu maar zand over doen, hij is hardhandig vermaand en nu moeten we maar weer doorgaan. De financiële toestand is zorgelijk genoeg dat we een inzichtrijke minister van financiën nodig hebben.

Al schijnt het dan dat de economische vooruitzichten wat beter zijn, de regering krijgt toch een harde dobber. Voor iedere dollar in prijsvermindering van een vat olie gaat de belastinginkomst met 375 miljoen naar beneden. Alberta en Ottawa gaan onderhandelen over nieuwe financiële verhoudingen in verband met de dalende olieprijs. En we weten hoe stroef en bitter die besprekingen in het verleden waren, en hoeveel vuile woorden er nog dagelijks vallen in de onderhandelingen met de provinciale regering in Nova Scotia. Ik hoop maar dat het deze keer wat vlotter gaat.

David Crombie, of zoals wij hem hier noemen, de kleine burge-meester, is nu officieel een kandidaat voor de leiding in de P.C.-partij. Ik moet zeggen dat hij zich tot nu toe

netjes heeft gedragen, en geen gal in de richting van Clark gespuugd heeft. Zelfs Clark heeft zich in prijzende termen over zijn konkurent uitgelaten. Het gaat netjes en beleefd, tot zo ver tenminste. Er komen natuurlijk nog meer kandidaten, maar die spelen op het ogenblik nog verstoppertje. Davies van Ontario, Loughheed van Alberta worden in het algemeen verwacht ook in het spel te komen.

Intussen wordt er in steeds meer optimistische termen over de ekonomie gesproken. De rente blijft naar beneden gaan, en ook de prijs stijging van het levensmiddelenpakket wordt minder. Het jaar 1982 was een ekonomies rampjaar, maar volgens de deskundigen gaan we nu langzaam naar een betere tijd toe. In een gesprek met onze bankdirekteur deelde hij mij mede dat aanvragen voor leningen scherp waren toegenomen. Mensen poffen weer, hetgeen hij als een goed teken beschouwde.

Zoals wel eens meer voorkomt was er weer internationale heibel tussen twee burens: Canada en Amerika. De Yankees blokkeerden de uitverkoop-tarieven van Air Canada. Niet zonder grond mag ik wel zeggen want Air Canada doet al voor een tijdje hetzelfde. Het was een soort "boontje-komt-om-z'n-loontje reaktie. De hoge heren van Air Canada mogen dan wel heel verontwaardigd doen, maar het is een feit dat de Amerikanen gelijk hadden.

Anders was het geval met drie Canadese films die in Amerika verboden werden. Ze gingen over milieuvervuiling, en toonden de schade aan die de Amerikaanse fabriekspijpen onze natuur aandoen. De laatste film ging over kernvervuiling en werd door de Amerikaanse censor als nogal links beschouwd. Het was iets om onze diplomaten bezig te houden, die mensen kunnen tenslotte niet de hele dag papierklips met elastiekjes schieten. Bovendien moet u nou niet denken dat de Canadese fabriekspijpen Soir de Paris de lucht in pompen.

De koningin en haar gemaal waren in Hollywood en ter gelegenheid van dat bezoek werden er heel wat nieuwe jurkjes verkocht, die naar de plaatjes te oordelen, nogal bloterig waren. Er werden ook nogal wat protokol-flaters geslagen maar manieren zijn nooit Hollywood's sterkste zijde geweest.

De Paus gaat ook weer op reis. Dit keer naar Midden-Amerika, een gebied geteisterd door burgeroorlogen. President Reagan kondigde aan dat hij het aantal "adviseurs" in El Salvador wil verhogen, en je houdt je hart vast. Zo begon die Vietnam ellene ook. In de afgelopen jaren heeft de Amerikaanse regering tenminste een biljoen dollar steun aan de regering daar gegeven, om maar niet te spreken van militaire bijstand. Maar het verdwijnt allemaal in de lekke pot, en de opstandelingen krijgen zo langzamerhand de overhand. De Amerikanen ondersteunen een regering

die zo corrupt is als de souterneurs in Amsterdam.

In West-Duitsland is gebleken dat beiden, de tegenwoordige rijkskanselier Kohl zowel als de kandidaat voor die positie Vogel, nogal hard Hell Hitler hebben geroepen in de Hitler-Jugend. Het lijkt mij dat het moeilijk zou zijn in Duitsland mensen van onze leeftijd te vinden die daar geen lid van zijn geweest. Het brengt natuurlijk de interessante vraag op hoelang de zonden van de jonkheid tegen ons moeten blijven getuigen. David wist ervan: "gedenk niet meer de zonden die mijn jonkheid heeft gedreven."

Voor reizigers naar Holland vermeld ik nog even dat de gulden 54 Canadese centen kostte, maar voor mensen die hun geld liever beleggen zie ik dat de stad Edmonton een lening van 50 miljoen uitgeschreven heeft en de provincie Newfoundland vraagt om 75 miljoen. De eerste lening loopt voor tien jaar tegen 12.34% en de tweede loopt voortwintig jaar tegen 12.91%.

Hier in Toronto verwachten we ieder ogenblik de eerste roodborst. We hebben een kwakkel-wintertje gehad, hetgeen je niet kunt zeggen van Nova Scotia waar ze van de week een vracht van 70 centimeter sneeuw kregen. Het weer is hier zo zacht geweest dat mijn vrouw geen enkele keer erwtensoep gekookt heeft. Wat is nou een winter zonder erwtensoep? Net een kerkdienst zonder preek, nietwaar!

## Uit Nederland



Radio Nederland □ De nederlandse industriële productie is vorig jaar met 1,3 procent

gedaald. Het teruglopen van de productie was het sterkst in de laatste drie maanden van 1982 en dan nog vooral in december. In die maand liep de industriële productie terug met 2,5 procent ten opzichte van november. Vooral in textiel, kleding, grafische- en bouwmaterialen industriën werd er vorig jaar minder geproduceerd.

□ Het ministerie van justitie wil de handel in verdovende

middelen strenger gaan aanpakken. Er is een wijziging van de opium-wet in voorbereiding, waarbij het organiseren van handel in heroïne en andere drugs als een zelfstandig misdrijf strafbaar wordt. Ook wil de Nederlandse justitie vervolging gaan instellen als men in het buitenland probeert dergelijke drugs Nederland in- of uit te voeren. Met de nieuwe maatregelen wil het ministerie niet alleen meer vat krijgen op de koerier, maar ook op de personen achter de schermen.

□ In Hoogeveen, waar op het ogenblik een Islamitische begraafplaats wordt aangelegd, mogen Moslems straks hun doden begraven zonder kist, hetgeen nu nog in strijd is met de wet. De procureur generaal van het gerechtshof in Leeuwarden heeft hiertoe besloten.

□ De handelsbanken in Nederland stellen zich terughoudend op bij het inwisselen van Surinaams geld tegen Nederlandse guldens. Over het algemeen nemen de banken geen geld aan dat is gedrukt voor 1982, terwijl per persoon vaak niet meer dan 100 Surinaamse guldens kunnen worden ingeruild. De Nederlandse banken zijn voorzichtig geworden bij het aannemen van Surinaams geld omdat de

centrale bank in Suriname dit niet omwisselt tegen andere valuta. In Nederland is de vraag naar Surinaams geld zeer gering.

□ De Frico Domo melkbedrijven zijn begonnen met een proef om de consumenten zelf hun melk te laten tappen uit bussen, die in de rijdende winkels staan. De melk zal dan 10 cent per liter goedkoper zijn dan de verpakte. Wel moet de consument zich zelf een speciale fles aanschaffen. In deze fles blijft de zelfgetapte melk, die elke dag vers is, drie dagen houdbaar.

□ In Rotterdam is tegen twaalf ouderparen afkomstig uit Turkije en Marokko proces-verbaal opgemaakt wegens overtreding van de leerplichtwet. Ze zullen zich voor de kantonrechter moeten verantwoorden omdat ze hun dochters, die 13 à 14 jaar oud zijn, niet meer naar school laten gaan. Vorig jaar hebben in Rotterdam ook al ouders van buitenlandse kinderen terecht gestaan omdat ze hun dochters van school hielden. Toen bleek dat veel Turkse en Marokkaanse ouders bang zijn dat hun opgroeiende dochters zich te snel zullen aanpassen aan het culturele leven in Nederland en ze daarom op zekere leeftijd liever thuishouden.

Overigens hebben deze ouders hun kind weer naar school gestuurd.

□ Staatsbosbeheer gaat een onderzoek instellen naar de sterfte van naald bomen. Bekend is reeds dat de zure regen dodelijk kan zijn evenals bodemvervuiling. Uit West en Oost Europa komen echter berichten dat er ook nog andere, nog onbekende doods-oorzaken zijn. In West Duitsland wordt vermoed dat de sterfte wellicht te maken heeft met het optreden van insecten of met slechte voeding. Staatsbosbeheer zal nu trachten een inventarisatie te maken van aangetaste bomen en de mogelijke oorzaken van de aantasting. Nederland bezit op het ogenblik 300 duizend hectaren bos, waarvan 60 procent uit naaldbomen bestaan.

□ De Amateur praktijk Archeologen Nederland organiseert vanaf 2 april in het Drentse Orvelte een tentoonstelling van ondermeer gevonden stenen en gebruiksvoorwerpen, die moeten aantonen dat Drente 700 duizend jaar geleden al bewoond was. Veel van deze vondsten komen van de omstreken amateur-archeoloog Tjerk Vermaning, die het ene voorwerp na het andere uit de grond haalde.

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in en om de Geref. Kerk te Nijverdal. Misschien zijn er oud-leerlingen in Canada of elders, die omstreeks deze tijd het moederland willen bezoeken, dan zijn ze van harte welkom. De uitnodiging is bestemd voor hen die voor 1965 de school hebben bezocht. Een bijdrage in de kosten zal op prijs worden gesteld.  
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Calendar of events  
Mar. 11-12: "Justice and Peace for Christians One Century after 25-26 Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College Street, Toronto.  
Mar. 26 Quinte Classis Elders Conference, at the Grace Christian Reformed Church, Cobourg, Ontario. The speaker will be Jack Westerhof. He will introduce the topic, Dance and the Christian Life, is it a new Acquired Freedom, or is it a newly acquired Responsibility.  
Apr. 1 Easter Cantata "King of Glory" by the Brampton Christian Choral Society "Praise the Lord" in the Second Chr. Ref. Church, Brampton, 8 p.m. (Good Friday).  
Apr. 9 Spring Concert. On Saturday, April 9, 1983. In the Rehoboth Christian Reformed Church. Scugog Street, Bowmanville. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij, with Andre Knevel at the Organ. (at 8:00 p.m.).  
Apr. 9 Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets \$11.50. For further information and tickets call: 939-7686 or 939-6212.  
Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.  
Apr. 20 Spring Concert. On Wednesday, April 20, 1983, at 8:00 p.m. in the St. James Cathedral at King and Church Streets in Toronto. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.  
Apr. 22 Organ recital by Andre Knevel in Westminster United Church, 180 Queenston St., St. Catharines on Friday, at 8:00 p.m.  
May 7 Spring Concert. On Saturday, May 7, 1983, at 8:00 p.m. In the Collier Street United Church, Collier Street in Barrie. By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij. With Andre Knevel at the Organ.  
May 7 Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.  
May 20-23 Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.  
The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, Brampton: Apr. 8, Apr. 15, Apr. 22, Apr. 29, May 6, May 13.  
Harry Houtman of Christian Stewardship Services is available for personal visits, and public meetings: March 14-21, Northern Alberta; March 21-26, Southern Alberta; April 12-22, British Columbia.  
The Canadian Home Bible League: Van Polen Multi-Media presentations: Feb. 25, Orillia; Feb. 27, Toronto, Feb. 27, Scarborough/Willowdale; Mar. 4, Orangeville; Mar. 6, Ottawa, Mar. 6, Nepean; Mar. 7 & 8, Ottawa; Mar. 10, Brockville; Mar. 13, Belleville; Mar. 15, Tillsonburg; Mar. 16, Laamington; Mar. 17, Essex; Mar. 18, St. Thomas; Mar. 19, St. Ann's; Mar. 20, Oshawa; Mar. 25, Hamilton; Mar. 27, Scarborough; Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.  
Calvin Seminary Choir - Southern Ontario tour - will present evening concerts at: Thurs., Feb. 24 at Grace CRC, Chatham, Ont.; Fri., Feb. 25, at Ingersoll CRC, Ingersoll, Ont.; Sat., Feb. 26 at Immanuel CRC, Hamilton, Ont.; Sun., Feb. 27 at Covenant CRC, St. Catharines, Ont. Please check local listings for the times.  
More Salem Evenings with Herman DeJong ... March 7, Port Perry CRC; March 9, Burlington C.R.C.; March 15, Alliston C.R.C.; March 16, Oshawa C.R.C.; March 17, Vineland Free Reformed Church; March 24, Brantford C.R.C.; March 28, Immanuel C.R.C., Hamilton; March 30, Stratford C.R.C.; March 31, Ancaster C.R.C.; April 5, Willowdale C.R.C.; April 7, Listowel C.R.C.; April 13, Kitchener C.R.C.; April 20, Clinton C.R.C.; April 28, Brantford District Ladies Societies in Woodstock C.R.C.  
His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".  
An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:  
Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.  
Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:  
Mar. 8, 9: Barrie, Orillia;  
Mar. 16, 17: Brampton, Bolton, Mississauga.  
Next Issue  
Dated Mailed Deadline for classified ads Deadline for other advertising  
Fri. Mar. 11 Tues. Mar. 8 Fri. Mar. 4-8:30a.m. Wed. Mar. 2-8:30a.m.  
Fri. Mar. 18 Tues. Mar. 15 Fri. Mar. 11-8:30a.m. Wed. Mar. 9-8:30a.m.  
Fri. Mar. 25 Tues. Mar. 22 Fri. Mar. 18-8:30a.m. Wed. Mar. 16-8:30a.m.



# Classified Advertising

## CLASSIFIED RATES

Births ..... \$15.00  
 Marriages & Engagements .. 18.00  
 Anniversaries ..... 21.00  
 Obituaries ..... 19.00  
 Notes of Thanks ..... 15.00

All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$5.00 extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.

Tearsheets will be mailed only upon request.

## Calvinist Contact

99 Niagara St., St. Catharines  
 ON L2R 4L3, (416) 682-8311

## BIRTHS

**BRONDYKE:** With thankfulness to the Lord, Mark and Ena announce the birth of their first child, a daughter, TERESA JOANNA. She arrived January 28, 1983, and weighed 8 lbs. 2 oz. First grandchild for Mr. and Mrs. Calvin Brondyke of Nunica, Mich., and seventh grandchild for Mr. and Mrs. S.W. Heemskerk of Wainfleet, 14th great-grandchild for Mr. and Mrs. W. Wierenga, Sr., of Nunica, Mich., and a great-grandchild for Mrs. A. Heemskerk of The Netherlands.  
 17219 136th Ave., Nunica, MI 49448

**FOLKERTS:** Bill and Sharon thank the Lord for the birth of their second child, IAN RICHARD, born on March 3, 1983, a brother to Renee. He is the fourth grandchild for Mr. and Mrs. Rienk Folkerts of Willowdale, second grandchild for Mr. and Mrs. Kenneth Sjaarda of Rexdale, fourth great-grandchild for Mr. and Mrs. Harry Roelfsema of Toronto, and second great-grandchild for Mrs. Syke Sjaarda of Clinton and the fifth great-grandchild of Mrs. Lutina Wielhouwer of Chatham.  
 860 Tandridge Cres., Rexdale, ON M9W 2P2

**PLUG:** Bryan and Mary Ann Plug, praise the Lord for the safe arrival of their first child, a daughter, DANIELLE MARIE, 9 lbs. 8 oz., born February 4, 1983, at 2:23 a.m. Danielle is the 9th grandchild for Justus and Corrie Kraak of Sarnia, 3rd granddaughter for Hank and Greta Plug of Sarnia, and 14th great-grandchild for Mrs. A. Van Arkel of Sarnia.

**SCHENK:** "Behold, children are a gift of the Lord" (Psalm 127:3). With praise and thanksgiving to the Lord for his great gift of life, we, Ted and Edith, wish to announce the birth of our third child, a daughter, CHANTELLE NICOLE, born February 20, 1983, at 9 lbs. and 22 inches long. A sister for Clinton and Amanda and the 5th grandchild for Mr. and Mrs. S. Aukema.  
 5703 - 139 Ave., Edmonton, AB T5A 1E8

**VAN MINNEN:** "I will give thanks to the Lord with my whole heart; I will tell of all thy wonderful deeds" (Psalm 9). We, Pat and Diana, joyfully announce the birth of our first child, CHARMAINE JOY, born January 18, 1983. She is the first grandchild for Mr. and Mrs. J. Vandenberg of Norval, Ont., and sixth grandchild for Mr. G. Van Minnen of Stoney Creek, Ont.  
 68 Timberlane Cres., Kitchener, ON N2N 1S9

## MARRIAGES

**DOUMA-WIERDSMA:** Mr. and Mrs. Wytze Douma of Iroquois and Mr. and Mrs. Siebe Wierdsma of Lakefield, are happy to announce the marriage of their children, JOANNA and SIM. The wedding ceremony will take place, the Lord willing, on Saturday, March 19, 1983, at 7:00 p.m., in the Williamsburg Chr. Ref. Church, Ont. Rev. W. De Jong officiating.  
 Temporary mailing address: Box #1106, Lakefield, ON K0L 2H0

**HOGETERP-THOMSON:** Mr. and Mrs. Ralph Hogeterp, R.R.#4, Cayuga, Ont., and Mr. and Mrs. Keith Thomson, Fisherville, Ont., announce with much pleasure the forthcoming marriage of their dear children, ANITA JULIA and ROBERT LOUIS. The exchange of vows will take place before God and his people, D.V., on Friday, March 25, 1983, at 7 o'clock in the evening, in the Maranatha Chr. Ref. Church, York, Ont. Rev. Peter Hogeterp of Windsor, Ont., cousin of the bride will officiate.  
 I John 4:7&10.  
 Future address: 11 Seneca St., Unit F, Cayuga, ON N0A 1E0

## ANNIVERSARIES

Den Ham Georgetown  
 1958 1983

March 20  
 With thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents,

JOHN and JENNIE  
 BLEKKENHORST

John  
 Alice  
 Diana  
 Ed  
 Jenny  
 Jasper

On March 19, 1983, there is open house at their home from 2-4 p.m.

Home address: R.R.#3, Georgetown, ON L7G 4S6.

Sarnia Sarnia  
 1928 1983  
 On March 18, 1983, we hope to celebrate with,

BEN and IDA DEJONG  
 (nee Penning)

their 55th Wedding Anniversary.  
 "What shall I render unto the Lord for all His benefits toward me?" (Psalm 116:12).

Your children, grandchildren, and great-grandchildren wish you God's continued blessings in the years to come.  
 Congratulations may be given during the coffee hour after the 11 a.m. service at the First Chr. Ref. Church, Sarnia, Ont., on March 20, 1983.

Home address: 735 Elizabeth Ave., Sarnia, ON N7S 2V4

March 28, 1983  
 "O give thanks to the Lord for he is good; his steadfast love endures forever!" (Psalm 118:1).  
 With joy and thankfulness to our heavenly Father for his many blessings, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents,

DICK and HENNIE GROOT  
 (nee Veenstra)

We pray that the Lord will continue to bless them and surround them with his love.

Their thankful children and grandchild:  
 Rick  
 Arlene & Andrew; Karilyn  
 Linda & Adrian  
 Stan  
 Carol  
 Brian  
 Home address: Box #321,  
 Smithers, BC V0J 2N0

## ANNIVERSARIES

1958 1983  
 March 21  
 With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,  
 GURBE and ALIDA HULZENGA  
 (nee Van Vliet)

May God bless you and give you many more years of happiness together.  
 With love and congratulations from your children and grandchild:  
 Sid & Claire Hulzenga; Marina Elly Hulzenga  
 Jacqueline Hulzenga  
 Wedding Text: "... for you alone, O Lord, make me dwell in safety" (Psalm 4:8b).  
 Home address: Edmonton, Alta.

1958 March 21 1983  
 With joyful hearts and thanks to the Lord, we are happy to announce the 25th Wedding Anniversary of our dear parents and grandparents,

WIEBE and ALICE POSTMA  
 (nee Rodermond)

We pray that the Lord may continue to bless you, Mom and Dad with many more years together.

Love from your children:  
 Wesley & Linda Postma; Benjamin — Winnipeg, Man.  
 Margaret & Andrew Louter; Lysanne — Brampton, Ont.  
 William Postma & Lydia Vanderperk (fiance) — at home  
 Janet Postma — at home  
 Home address: 5 Wilkes Ave., St. Catharines, Ont.

Terzool, Holland Duncan, BC  
 1938 March 9 1983  
 "Rejoice always, pray constantly, give thanks in all circumstances for this is the will of God in Christ Jesus for you" (I Thessalonians 5:16-18).  
 With thankfulness to God for his faithfulness, we announce the 45th Wedding Anniversary of our parents and grandparents,

ROELOF and TRYNTJE RENEMA  
 (nee De Jong)

May the Lord continue to bless and care for them.

With love and congratulations from your children and grandchildren:

Andy & Ann Renema; Yvonne, Tracey, Wilma, Angela — Duncan, BC

Wiepie & John Witteveen; Fred, James, Roger — Willowdale, Ont.

Raymond & Kathleen Renema — Cedar, BC

Dorothy & John Wikkerink; James, Theresa, Elaine, Earl, Anna Marie — Pitt Meadows, BC

Agnes & Peter Tjepkema; Greta, Richard, Matthew — Surrey, BC  
 Home address: 760 Castle St., Duncan, BC V9L 2J8

Leeuwarden Appin  
 1958 March 20 1983  
 "Give thanks to the Lord, for he is good. His love endures forever" (Psalm 136:1).

We quote this text and congratulate our parents on the occasion of their 25th Wedding Anniversary.

JELLE and HILDA SCHAT  
 (nee Vander Meer)

All friends and family are invited to join us at an open house celebration in the Westmount Chr. Ref. Church, Drury Lane, Strathroy, Ont., on March 19, 1983, from 3:00 - 5:00 p.m.

Bert & Shirley; Nicholas — Goderich  
 Joel  
 Chris  
 Derek  
 — Appin

Home address: R.R.#3, Appin, ON N0L 1A0

## OBITUARIES

Zalig zijn de vreedzamen want zij zullen Gods kinderen genaamd worden Mattheus 5-9.  
 Op woensdag 23 febr. heeft de Here na een langdurig ziekbed tot zich genomen onze geliefde man, vader en opa,

CORNELIS GRINWIS

op de leeftijd van 68 jaar.  
 M. Grinwis-Akershoek  
 Brian & Anne — Guelph  
 Jackie & Murray — Guelph  
 John & Donna — Rockwood  
 Bill & Marty — Guelph  
 Corri & Wayne — Guelph  
 Johnny — Guelph  
 Maarten & Ann — Edmonton  
 Betty — Guelph  
 Hetty — London  
 en 10 kleinkinderen.  
 R.R.#2, Puslinch, ON N0B 2J0

On February 9, 1983, the Lord called home our dear father, grandfather and great-grandfather,

ADRIAAN CORNELIS KOOL  
 in his 81st year.  
 Beloved husband of Clasina Cornelia (Vander Mey) Kool.  
 Dear father of:  
 Nellie & John Slater — Hamilton  
 Jerry & Margaret Kool — Hamilton  
 Art & Marilyn Kool — Smithville  
 John & Eileen Kool — Richmond, BC

Ineke & Doug Burtch — Hamilton  
 Corrie Kool — Hamilton  
 Wessel Kool — Hamilton  
 Also survived by 10 grandchildren and one great-grandchild.  
 Funeral service was held February 23, 1983, in Burlington Chr. Ref. Church.  
 Home address: 3260 New St., Apt. #211, Burlington, Ont.

'Out of my sickness into Thy health, Jesus, I come to Thee.'  
 On February 19, 1983, our Lord, in his infinite wisdom, took to his eternal home following a lengthy illness, his child, our son and brother,

ROBERT WILLIAM WASSEMAAR  
 at the age of 9 years, 11 months.  
 Peter & Joanne Wassenaar  
 Jeanette  
 Sharon  
 Connie  
 Christie  
 Funeral service was held on February 22, 1983, in the First Chr. Ref. Church of Thunder Bay, Ont.  
 Pastor A.C. Leegwater officiated.  
 I Thess. 4.  
 Home address: Murillo, ON P0T 2G0

On February 18, 1983, the Lord took unto himself our beloved wife, mother, grandmother and great-grandmother,

MARTJE CORNELIA HELLINGA  
 (nee Lion)

just 10 days before her 88th birthday.  
 Loving wife of Roel Hellinga.

Children:  
 Romke & Lena Hellinga — Willowdale, Ont.

Zwaantje & Reinder Vanderboer — Willowdale, Ont.

Janke & Harvey Watson — Kitchener, Ont.

Lourens & Dorothy Hellinga — Bowmanville, Ont.

Ann & Sietze Visser — Scarborough, Ont.

Trix & Leo Oostdijk — Thornhill, Ont.

Charlie & Dorothy Hellinga — Willowdale Ont.

36 grandchildren  
 22 great-grandchildren

"How happy are those who live in your temple, singing your praises" (Psalm 84:4).

Home address: Trinity Tower, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.

## TEACHERS

**AYLMER:** Immanuel Christian School in Aylmer requires a teacher for the Junior grades with ability in French and/or Remedial. Please apply to Mr. Richard Poor-tinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6

**AYLMER:** Immanuel Christian School Society invites applications for the position of teaching principal and/or a teacher with experience for upper grades. Resume, applications or inquiries should be forwarded to: Chairman of Education Committee, Mr. Paul Vandebrink, R.R.#1, Belmont, ON N0L 1B0

**ATHENS:** Athens Christian School invites applications for a possible vacancy in the primary grades for the 1983/84 school year. All applications should be sent to: Mrs. H. Weima, Athens Christian School, P.O. Box #264, Athens, ON K0E 1B0; phone: (613) 924-9500.

**BELLEVILLE:** Belleville District Christian School invites applications for possible openings in the primary and junior levels. Please send applications to Mr. Ben van Huizen, Chairman of the Education Committee, R.R.#5, Belleville, ON K8N 4Z5; phone: (613) 966-4467.

**BOWMANVILLE:** Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: French, science, PE/English. Send resume, references, and applications to the school, c/o Ren Siebenga.

**BRANTFORD:** Brantford Christian School invites applications for a vacancy in grade 7 and 8 and possible vacancy in junior grades for the 1983/84 school year. Please send applications to Mr. C. Vanderveen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

**BURLINGTON:** The Trinity Christian School, Burlington, Ont., has a definite opening on its staff at the primary level and a possible opening at the intermediate level for the school year 1983-1984. Please send letters of application and resumes to: Mr. A. VanderLaan, Principal, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 1-(416) 634-3052.

**CHATHAM:** Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects — English, French, geography, man in society. Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

**DUNNVILLE:** Dunnville Christian School, we are a friendly rural christian school in the Niagara district of southern Ontario, seeking teachers for possible opening in grades 5-7 and part-time principal relief in grade 7-8, for the 1983/84 school year. Apply to: Wm. R. Rang, Principal, R.R.#1, Dunnville, ON N1A 2W1

## Teachers

Please submit student writing and photographs by March 31 for the April 22 Education Issue.



# Classified Advertising

## TEACHERS

**DUNDAS:** Calvin Christian School invites applications for the 1983/84 school year for **grade 2 position** as well as for a possible opening for a teacher to teach **grade 8 half time** and a **remedial class** the remaining **half time**. An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R.#2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

**GUELPH:** Emmanuel Christian High School requires a **part-time teacher for grades 9 and 10 French** from March to June, 1983. Send letters of application to: Mr. J.G. VanDooren, Principal, c/o 57 Suffolk St. W., Guelph, ON N1H 2J1; phone: (519) 836-1160.

**GUELPH:** John Calvin Christian School, situated in a University setting invites applications for possible openings in the **intermediate level**. Consider becoming part of our challenging community. Send inquiries and applications to: Jake Vriend, Principal, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or (519) 836-6507 (home).

**HAMILTON:** Hamilton District Christian High School invites applications for possible vacancies in **English/drama**, and possible combinations of **guidance, family studies (home ec), man in society** and **French** (intermediate level). Interested teachers are invited to send their applications to: A. Zietsma, Principal, 28 Athens St., Hamilton, ON L9C 3K9; phone: (416) 389-3411.

**JARVIS:** Jarvis District Christian School invites applications from qualified, experienced or new teachers for a position in **grade 4/5**. There may also be a possible opening at another grade level. Please send letter of application and resume to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; phone: (519) 587-4444.

**KINGSTON:** Kingston Christian School invites applications for a possible teaching position in **grade 5 and 6**. Preference to applicants with ability in music. Please send applications to the Principal, 88 Wright Cres., Kingston, ON K7L 4T9; phone: 546-4872.

**NEWMARKET:** The Holland Marsh District Christian School invites applications for positions in **kindergarten, grades 1 and 2** for the 1983-84 school year. Possible vacancy in the **junior grades**. H.M.D.C.S. has an enrollment of 195 students in K-8. Please submit application to: H. Vandervecht, Principal, Holland Marsh Dist. Christian School, R.R.#2, Newmarket, ON L3Y 4V9; phone: 775-3701 (school), 775-2645 (home).

**LONDON:** London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

**C.C. helps  
in finding  
teaching positions.**

## TEACHERS

### EDMONTON Christian Schools

*Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in*

**primary  
secondary: French  
assistant principal: upper elementary**

We have the added services of curriculum coordinators; for grades K-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

**H.P. Visscher**  
14345-McQueen Road, Edmonton, Alberta T5N 3L5  
Tel: (403) 455-8515

### Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

*We have definite openings for the 1983/84 school year in the areas of:*

- English • Bible • Mathematics • General Science
- Business Education - typing, accounting • PE - girls
- Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests. Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

*We invite you to send your application, with resume, references, and credentials to:*

**15353-92nd Ave., Surrey, B.C. V3R 1C3**

*For further information contact:*

**F. Herfst, Principal**  
**(604) 581-1033 (school) or (604) 524-6753 (home)**

## Houston

### Christian School Society

*invites applications for possible teaching positions for 1983/84.*

### Primary and Intermediate openings.

The Houston Christian School is located in the beautiful Bulkley Valley in Central, B.C.

**Contact the Principal, H. Vandermeer**  
**Box #237, Houston, BC V0J 1Z0**  
**phone: (604) 845-7736 (school)**  
**or (604) 845-7909 (home)**

**LONDON:** London District Christian Secondary School invites qualified personnel to apply for openings in **science, math, English/drama, and French**. Please send applications, including resume, references and qualifications, to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3; phone: (519) 455-4360 (school).

**ORANGEVILLE:** The Orangeville Christian School invites applications for a **grade 1-2 classroom teacher** to begin in September 1983. All applications should be sent to Mr. R. Duggan, Principal, 2 Hewitt St., Orangeville, ON L9W 2T7; phone: (519) 941-7677 (home) or (519) 941-3381 (school).

**OTTAWA:** The Ottawa Christian School invites applications for a position at the **upper elementary level** with preference to applicants with the ability to teach music. Please send applications to: Mrs. Elsie Klassen, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; phone: (613) 722-5836 (school) or (613) 824-7946 (home).

**OWEN SOUND:** Timothy Christian School, Owen Sound, Ont., invites applications for vacancies in the **primary and junior grades** for the 1983-1984 school year. Experience and ability to teach French will be an asset. Send applications and resume to Mr. Anco Farenhorst, R.R.#3, Owen Sound, ON N4K 5N5.

**PETERBOROUGH:** Rhema Christian School is in need of 1 full-time teacher to fill a **grade 3-4** position. This person should have a strong **music** background and be able to teach **French**. Application forms are available by contacting the school. Rhema Christian School, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; (705) 743-1400.

**ST. CATHARINES:** Calvin Memorial Christian School invites applications for possible vacancies in **primary, special education and part-time music**. Preference will be given to Canadians. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

## TEACHERS

**ST. THOMAS:** Ebenezer Christian School invites applications for a possible vacancy in the **intermediate grades** for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

**SARNIA:** Sarnia Christian School invites applications for the 1983/84 school year for vacancies in **primary and intermediate grades** (knowledge of French will be an asset). Sarnia Chr. School has an enrollment of 240 pupils from kindergarten - 8, and is located near the shores of Lake Huron. Please submit applications to: Mrs. Gerda VanderMeulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4; phone: (519) 542-4553.

**STRATFORD:** Stratford and District Christian School has a possible opening for a **combined grade 1 and 2** position, with approximately 15 students; duties to commence in September, 1983. Direct inquiries to: A.J. Vanderstoel, Principal, c/o Stratford Christian School, Box #276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school), or (519) 284-1031 (home).

**THUNDER BAY:** Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary or intermediate** grades. Also required is a regular **supply teacher** with ability in Music, French and Remedial teaching and possible secretarial work. For further information, call Mr. J. Tamming, Principal for 1983/84, at (519) 623-2261, or contact the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R. #15, Thunder Bay, ON P7B 5N1; phone: (807) 767-5634.

**TRENTON:** Trenton Christian School will require teachers for the following positions for the 1983/84 school year. One teacher for the **combination** (½ time each) **kindergarten/remedial**; 1 teacher for the **grade 3/4 level**; 1 ½ time teacher for **grade 8**. Please address your application or inquiry to Mr. J. Vreugdenhil, Principal, Trenton, Chr. School, 20-4th Ave., Trenton, ON K8V 5N3; phone: (613) 392-3600.

**TORONTO:** Toronto Central Christian School has an opening for a full-time teacher beginning September 1983 at the **junior level**. Those interested please send letters of application and resumes to: Mrs. Jane Roxbrough, Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5; phone: (416) 968-2036.

**WELLANDPORT:** Wellandport Christian School invites applications for possible openings in **primary and junior grades**. Direct all inquiries to Wm. Thies, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0; phone: 386-6272.

## BUSINESS

### NOTICE

**LOOKING FOR WORK or EXTRA INCOME**  
**CANADA'S FASTEST GROWING CHEMICAL LAWN CARE COMPANY**  
**Is expanding in the Niagara Region**

Would you like to be part of this dynamic industry?  
This is not a job-offer but a unique opportunity to own your own business with **tremendous income potential**.  
The working period is from April-November with higher than average income determined only by your own efforts.  
Sales, management, technical training and equipment are provided.  
This unique, fully licenced system is your answer to today's economic problems.

Call now for more information:

**GREEN LAWN SPRAY**

"Guardian of the Nation's Lawns"

1 (519) 455-3133

Corporate Head Office

or write: P.O. Box 6473, Stn. "D", London, Ontario N5W 5S4

## TEACHERS

**WOODSTOCK:** We invite applications for a possible (Sept. 83) opening in **grade 1**. Training in special education may be an asset. We also have a possible vacancy in **grade 6**. The successful applicant will be responsible for the music program in the senior grades and possibly for the teaching of history on rotation as well. Address all correspondence to R. van der Ploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492 (school); 539-2117 (home).

**WYOMING:** Yes, we do have an opening in our **combined grades 4 and 5** class of 25 pupils. Please send letters of inquiry to: Wm. Hordyk, Principal, Box #81, Wyoming, ON N0N 1T0; phone: 845-3112.

**SASKATCHEWAN:** Society for Christian Education invites applications from experienced persons to fill a challenging position as **teacher** in our new inter-denominational Christian School, **grades K through 3 or 4**, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone:

**BURLINGTON, WA:** The newly organized Christian School Society of Burlington, Washington, is seeking application for a **high school teaching** position. We desire a strongly disciplined, covenantal reformed education for our children, and likewise those who apply should be committed to this. Qualifications in math, science, accounting and a foreign language are desirable. Those wanting more information about the school and position please call: Allan Oudman (206) 856-6576; 2479 Hoehn Rd., Sedro-Woolley, WA 98284.

## BUSINESS

Heeft u nog oude **Hollandse munten** vanaf 1968 en **ouder?** Ik zou ze graag van u willen kopen (of eventueel ruilen). Voor verdere inlichtingen kunt u Henk Beens bellen.

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# Classified Advertising

## TEACHERS

**CALGARY:** Calgary Christian School requires a kindergarten teacher for the 1983-84 school year, Canadian citizens holding an Alberta Teachers certificate and an Early Childhood Services diploma are preferred. Please forward application and resume by April 30th to: Gerben VanderVeen, Principal, 2839 49th St., S.W., Calgary, AB T3E 3X9; phone: (403) 242-2896 (school).

**LETHBRIDGE:** Immanuel Christian School is seeking applications for positions in: high school mathematics, junior high social studies, junior high English, junior/senior high home economics. Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

**MEDICINE HAT:** Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the primary and intermediate grades. Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a combined kindergarten/relief duties position. Applicants may apply for one of these placements.

We are an interdenominational school and presently in our first year of operation and growing. If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

**DUNCAN, B.C.:** Duncan Christian School invites applications for a junior/secondary science/social studies teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

**RICHMOND:** Interdenominational Christian School, in Vancouver suburb, invites applications for grade 2/3 or grade 3/4 classroom position for September 1983; experienced teacher preferred. Please send resume including statement of faith to: Richmond Christian School, 8180 #2 Road, Richmond, BC V7C 3M3; or phone Mr. Codling at: (604) 277-4714.

**VERNON:** Vernon Christian School invites applications for a grade 1/2 position for the 1983/84 school year. Please send applications, resume and inquiries to Mr. K. Stromberg, Principal, Vernon Chr. School., Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

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**Long Term Volunteer** needed for neighbourhood evangelism and direction of outreach programs for children and adults, to start as soon as possible. Brief resume and three references requested. Address to:

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A Christian Liberal Arts College

### DIRECTOR OF STUDENT AFFAIRS

The King's College invites applications for the position of Director of Student Affairs. The appointment will commence no later than July 1, 1983. Candidates should possess at least a baccalaureate degree. Preference will be given to candidates with experience in a related field.

The position involves administrative responsibility in the areas of admission, registration, scheduling, and academic counselling. In addition the Director is responsible for the coordination of student life activities including worship, social events, and student government. A detailed job description is available upon request. Applications accompanied by a resume should be submitted before April 30, 1983 to:

**Dr. Sidney DeWaal, President**  
The King's College  
10766 - 97 Street  
Edmonton, Alberta  
T5H 2M1



**THE KING'S COLLEGE**  
A Christian Liberal Arts College  
EDMONTON, ALBERTA

### PRESIDENT

The Senate Search Committee for President invites nominations and applications for the position of President of the College. The appointment will commence July 1, 1983. Candidates should have a doctorate and be articulate regarding the principles and practice of Christian higher education.

The King's College is a Christian liberal arts college, the educational philosophy of which is rooted in the historic Christian faith as represented by the creeds of the Protestant Reformation. The College will commence its fifth year of operation with approximately 150 students enrolled in the arts and sciences.

The King's College is an equal opportunity employer, but in accordance with Canada Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Applications accompanied by a resume of qualifications and record of achievement and administrative experience should be submitted before May 2, 1983. All communication will be received in strict confidence.

#### Search Committee

c/o Dr. S. Keith Ward, Academic Dean  
The King's College

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## PASTOR NEEDED

**INGERSOLL:** The Ingersoll Chr. Ref. Church would like to invite responses from ministers, to fill our current vacancy. More information available on request. Please reply in confidence to: Mark Heerema, 25 Chisholm Drive, Ingersoll, ON N5C 2C5; or phone: (519) 485-1113.

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Nederlands meisje (gereef); 22 jaar in West Duitsland wonend; zelf van een boerderij, zoekt een stage adres op een boerderij met melkvee, voor ca. ½ jaar in Canada of USA. (Juni-December). Gaarne met familieaansluiting. Schrijf a. ub naar: Grietje Sikma, 44 Munster Wolbeck, Kveuzbach 326, West Germany.

Young, ambitious man seeks year-round job on dairy farm; has 2 years experience. Phone: (416) 957-3664.

Licensed farm equipment mechanic seeking employment on farm, or equipment dealership; also has 3 years experience with heavy equipment; resume and reference available on request. Write or call: (519) 786-2748; D. Dreise, P.O. Box #523, Forest, ON N0N 1J0

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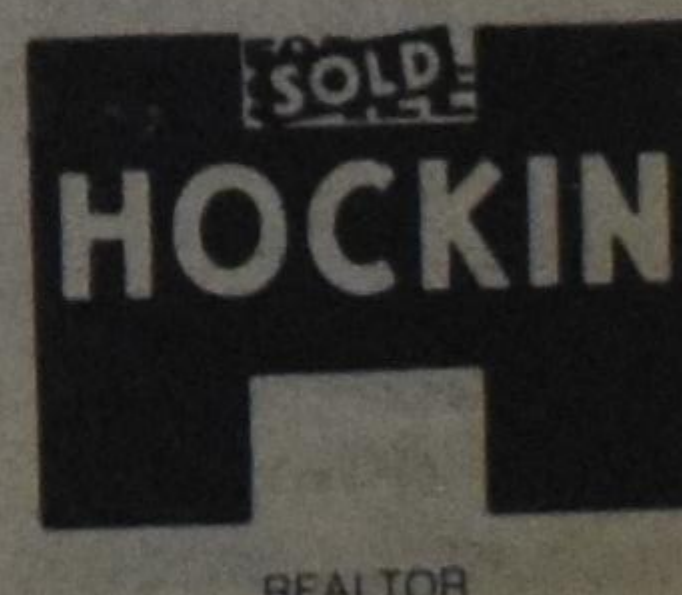
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# Classified Advertising

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**75 acres**, four bedroom home; attached garage; barn 32' x 100'; shop 32' x 40'; all buildings four years old.

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Contact **Albert Carson**,  
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**36 acre hog farm** with over 600 hogs; farrow to finish; over 8,000 square feet of barn space; good water supply; good 10 room house; own gas well; to be sold as going concern due to ill health; first mortgage held by FCC; vendor will hold second mortgage.

Contact: **Art VanderVliet**  
**Keith Miller & Associates**  
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# SUMMER

## JOB MARKET

**AGINCOURT:** Enthusiastic university student seeks employment from May 2 to September 2; I am 19, male, and experienced in several fields: computer programming, wholesale and retail sales, and security; a former SWIMer, I will be attending Calvin College this fall in the Pre-Med program. R. Hiemstra, 19 Hayward Cr., Agincourt, ON M1S 2T7; phone (416) 293-9675.

**ANNAN:** 17-year-old girl, with experience in babysitting, house-keeping, farming and working in the hospital. Willing to be an older lady's companion; willing to try anything; can drive; if needed, references are available; willing to start in the middle of June; phone: (519) 371-0450 and ask for Judy. Judy Struyk, R.R.#2, Annan, ON N0H 1B0

**IOWA (BOWMANVILLE):** A second year Dordt College student, 20 years old, male, would like to earn money for the next school year; has 5 years experience on fruit-cash crop dairy farm; good references available; will do other kinds of work as well. Write or call: J. Wesseliuss, Dordt College, Box #479, Sioux Center, Iowa, U.S.A. 51250; phone: (712) 722-3771 ext. 6712.

**CAMBRIDGE:** My name is Dave Timmerman and I am 18 years old. I am looking for a summer job and am willing to do anything. I have four summer's experience on dairy farms, I can milk and am also an experienced canoeist. Please write to Dave Timmerman, 61 Woodland Drive, Cambridge, ON N1R 2X7; or call: (519) 621-4502.

**BOWMANVILLE:** 16½-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

**JARVIS:** 17-year-old would like a summer job in Ontario, **babysitting**; will also do housework; will live-in. Please call Brenda at (519) 587-4036.

**KERWOOD:** I am a 17-year-old, grade 11 student; have worked on a dairy farm for several years; would like work on a **farm**, but will take anything, anywhere in South-West Ontario. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone 247-3262.

**PETERBOROUGH:** 17-year-old student, who has worked two summers on dairy farm, would like to work on **farm** again this summer; references can be obtained from former employer. John Vellekoop, R.R.#5, Peterborough, ON K9J 6X6; phone: 1-(705)-939-6796.

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## "Schultz, Overduin ... an impressive pair"

The above caption refers to the most recent recital given by Erik Schultz and Jan Overduin in Kitchener, as reported by the Kitchener-Waterloo Record.

These prominent musicians will be featured in a concert at the Grace Christian Reformed Church of Scarborough, March 26 at 8 p.m. (see advertisement elsewhere in this issue), for Piccolo Trumpet and Organ.

Erik Schultz received his early training at Calvin College, and continued his studies at the University of Alberta. He has been guest-artist with several Canadian orchestras. In 1982 he was guest-soloist with the Vivaldi Players in Banff and was soloist in Bach's Brandenburg Concerto No. 2 with the Kitchener-Waterloo Symphony. His album "Heroick music for trumpet, bassoon and organ" has been praised as a fine one ... musically, interpretatively and technically by the Toronto Star.

Jan Overduin is currently Professor of Organ, Theory and Conducting at Wilfrid Laurier University in Waterloo. He began his musical studies in Holland before coming to Canada in 1955. He studied with Peter Burford in London and Jean Langlais in Paris. A multi-award winner, Mr. Overduin won the Healy Willan prize in 1963, the International Organ Competition in London, Ontario in 1967, the Festival of Flanders Organ Playing Competition in Brugge, Belgium and the St. Alban's International Organ Competition in 1973. In May of this year Mr. Overduin will leave for a European organ recital tour.

The organ and acoustical environment of Grace Church are eminently suited for a program of music from the Baroque period in which Messrs Schultz and Overduin will play works by Bach, Albinoni, Corelli and their contemporaries.

(Be sure not to miss this important music event. The net proceeds, tickets \$5, students \$3, will go in support of the T.D.C.H. and the A.A.C.S.)

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Books

Bible study

The kingdom comes

When the Time Had Fully Come, Herman N. Ridderbos, Paideia Press, 1982; pb., 100 pp. W.S. Reid, Guelph, ON

In this volume, which is a reprint of the Eerdmans' release in 1957, Professor

Ridderbos takes up a number of problems in the study of New Testament theological themes. In his usual fashion he has dealt with them in depth and seeks to bring out the truly biblical teaching. The first two articles take up the questions of the kingdom of God in

the Synoptic Gospels (Matthew, Mark, Luke, John) and the significance of the Sermon on the Mount. In dealing with the first he brings out the close relationship in the synoptics between the idea of the kingdom, the messiah and the church. He concludes by pointing to the fact that the kingdom is the foundation of the church both present and to come. In dealing with the Sermon on the Mount, he points to the fact that it is indicating the way of the restoration of the kingdom through the obedience of God's elect whom he has called to submission and service. The next two essays following somewhat the same line, are a development of the themes as the author deals with the redemptive-

historical character of Paul's preaching and the law of God in Paul's doctrine of salvation. In so doing he develops the themes already discussed, but shows how, through the apostolic witness, these themes were developed and carried farther, owing to the fact that Paul could look back to the accomplishment of salvation in history through Christ's life, death and resurrection. In discussing the law he shows that while the law brings condemnation, in Christ it has been fulfilled on behalf of his people. The final essay takes up the question of the history of redemption and the New Testament. In this Ridderbos deals with the whole matter of apostolicity, and the authority of the apostles to set

forth the doctrines concerning the work of the Lord. In this essay there is an interesting discussion of the relationship of the Gospels to the kerygma or preaching of the Gospel as historical documents. One could wish that he had also dealt with the Acts of the Apostles. This is an interesting work, but one which will require the reader to keep on thinking as he/she reads it. It is not an easily understood collection of essays, for the reasoning is very close and careful. No indication is given whether the essays were originally written in English or have been translated from Dutch. With some of the expressions which appear, one might suspect that the latter has been the case.

Dr. A.G. Luiks

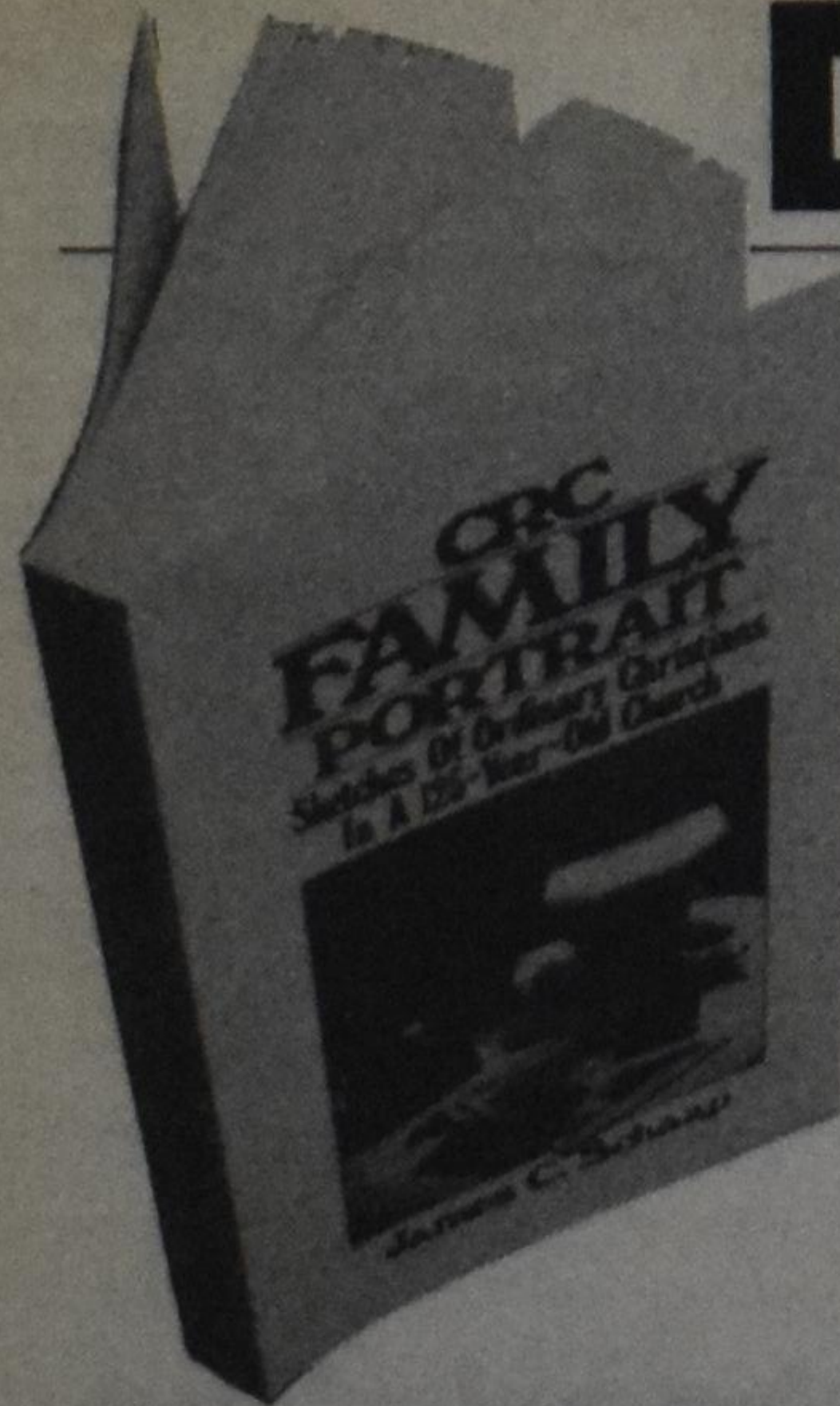
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crisscrossed North America keeping a diary of Christian Reformed people with whom he talked. From September 1981 through August 1982, stories from Schaap's diary were told to BANNER readers everywhere. Those stories, plus six more drawn from the diary, are now available in an illustrated, keepsake volume. It's a delightful collection of memories that makes a fine gift to all who occasionally wonder what it means to be Christian Reformed.

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Orthodox, schismatic, Dutch, rural, staunch, and dour: the Christian Reformed stereotype lacks freedom and joy. Investigating Christian Reformed life firsthand from coast to coast, Schaap found enough freedom (tempered by discipline) and enough joy (tempered by irony) to shatter the stereotype permanently.  
—Stanley M. Wiersma, professor of English, Calvin College

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760 Brant St., P.O. Box 5070, Burlington, ON L7R 3Y8

History

How the Constitution came to us

The New Canadian Constitution, David Milne, James Lorimer, 1982; 240 pp. The Supreme Court Decisions on the Canadian Constitution introduced by James Lorimer, James Lorimer, 1981; pb., 141 pp. A.A. den Otter (Memorial University of Newfoundland), St. John's, NF.

For those people who wish to travel again the road to Canada's new constitution, David Milne is a good start. Published as an instant book on cheap newsprint, Milne's account is a straightforward narrative of the events surrounding the constitutional patriation process. Milne introduces his story with a brief overview and historical background and then leads his readers from Trudeau's constitutional conferences, parliamentary hearings, court decisions, and backroom

politics to the last anti-climatic steps which finally brought the constitution home. Since the book is largely based on press conferences, news accounts, published speeches and decisions, there are no real surprises or revelations. It contains a noticeable but not unreasonable bias against the federal government. It is definitely recommended as light reading. For the serious student of the constitution and its impact on Canadian society The Supreme Court Decisions on the Canadian Constitution is mandatory reading. It is the actual text of the 1981 Supreme Court rulings on the constitution. Despite the technical nature of the issue, the arguments are relatively easy to read and understand. What emerges with remarkable clarity are the two views on the

nature of Canadian society. On the one side are the liberal judges, Laskin, Estey, and McIntyre. Appointed by Trudeau government, they share the prime minister's civil libertarian and centralist views. On the other side are the conservative judges, Ritchie and Martland. Appointed by the Diefenbaker government, they share an authoritarian and regional outlook. Between these two positions are the four remaining justices whose interesting swing vote provided a sense of victory to both sides of the debate. Supreme Court Decisions is a fascinating document which clearly illustrates that wise, experienced men are also influenced by their basic personal values, their political philosophy, their entire background.

Church history

Backgrounder to the 20th century church

Church History in Plain Language, Bruce L. Shelley, Word/Welch, 1982; pb., 510 pp., \$11.95. Rudy W. Ouwehand Cobourg, ON.

How can you condense 20 centuries of the history of the Church of Jesus Christ into a 500-page book and yet retain the attention, interest and at times even the excitement of the reader? In this book Dr. Shelley succeeds

in doing just that. No important event, person or movement is overlooked, and yet the book never becomes merely a dry recital of events. Carving the history of the church into eight periods, the author clearly outlines in each period the events that have shaped our present day church in all its complexity. Early church history is developed through a discussion of the doctrinal controversies that led

to the creedal definition of orthodox Christianity. The middle period of history finds us reading about the great men, the Reformers, who struggled to preserve the purity of the church. The history of the past few centuries is the story of movements: Fundamentalism, Evangelicalism, Modernism and Ecumenism, which have greatly influenced the church today. The title proclaims that here church history is written in plain language. The book is indeed easy to read. Anyone may pick up this book and quickly become engrossed in a thrilling and exciting story. Those who love the church will find adventure in these pages as they relate the progress of the gospel and of the men and women of every age who have given their lives willingly for the Lord and his church. This book would be a valuable addition to your church or home library. It can be read for enjoyment, or used as a handy reference text on church history. I highly recommend it.

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